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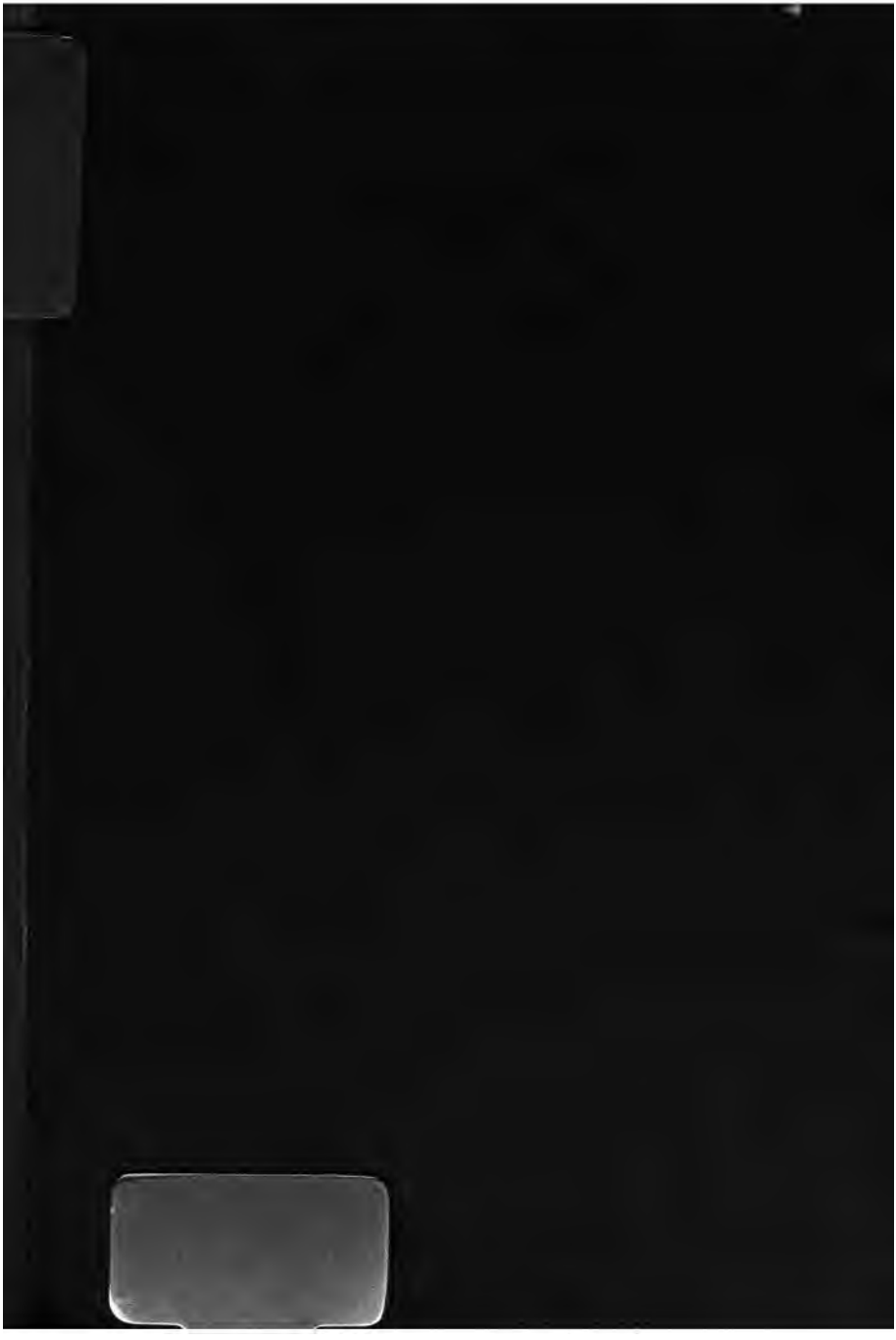
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A GUIDE TO HINDUSTÁNÍ.

RANKING.

SIXTH EDITION.





A GUIDE TO HINDUSTANI

IN

PERSIAN AND ROMAN CHARACTERS

SPECIALLY DESIGNED FOR
THE USE OF

OFFICERS AND MEN SERVING IN INDIA,

INCLUDING

Colloquial Phrases; a Collection of Arzis, with Transliteration and English Translation; Passages for Translation, with translation in both the Persian and Roman Character; and Exercises for Reading and Translation adapted to the wants of Beginners in the language with a fully-annotated Glossary.

BY

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SIXTH EDITION

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A GUIDE TO HINDUSTANI.

PART I.

A CONCISE GRAMMAR OF URDU.

The Hindustani alphabet is the Arabic alphabet with certain additional letters to represent sounds occurring in Hindī words only. These letters are ٹ - ڈ - ڑ which represent the hard *t*, *d*, and *r*, respectively; پ *p* and چ *ch* and two Persian letters ژ *zh*, and گ *g*.

This composite character of the alphabet is a necessity of the language, composed as it is of three vocabularies—Sanskrit, Arabic and Persian.

Urdu is written in the Persian character, from right to left, while the Nāgri (or *Hindī* character) is written from left to right.

The following table gives the letters in the Persian character; it should be remembered that the dots are the essential part of the letters—many letters being exactly similar in form, and indistinguishable except by their dots—as will be seen from a glance at the subjoined alphabet.

Alphabet in the Persian Character.

Name.	Form.	English Transliteration.	Combined Form.		
			Final.	Medial.	Initial.
alif	ا	ā	ا	ا	ا
be	ب	b	ب	ب	ب
pe	پ	p	پ	پ	پ
te	ت	t	ت	ت	ت
ṭe	ٹ	ṭ	ٹ	ٹ	ٹ
se	ث	s̱	ث	ث	ث
jím	ج	j	ج	ج	ج
che	چ	ch*	چ	چ	چ
ḥe	ح	ḥ	ح	ح	ح
khe	خ	kh	خ	خ	خ
dál	د	d	د	د	د
ḍál	ڈ	ḍ	ڈ	ڈ	ڈ
zál	ذ	z	ذ	ذ	ذ
re	ر	r	ر	ر	ر
ṛe	ڑ	ṛ	ڑ	ڑ	ڑ
ze	ز	z	ز	ز	ز
zhe	ژ	zh	ژ	ژ	ژ

* See page 4.

Name.	Form.	English Transliteration.	Combined Form.		
			Final.	Medial	Initial.
sín	س	s	س	ـسـ	سـ
shín	ش	sh	ش	ـشـ	شـ
ṣád	ص	ṣ	ص	ـصـ	صـ
ẓád	ض	ẓ	ض	ـضـ	ضـ
ṭoë	ط	ṭ	ط	ـطـ	طـ
ẓoë	ظ	ẓ	ظ	ـظـ	ظـ
‘ain	ع	‘	ع	ـعـ	عـ
ghain	غ	gh	غ	ـغـ	غـ
fe	ف	f	ف	ـفـ	فـ
qáf	ق	q	ق	ـقـ	قـ
káf	ک	k	ک	ـکـ	کـ
gáf	گ	g (*as in gate*)	گ	ـگـ	گـ
lám	ل	l	ل	ـلـ	لـ
mím	م	m	م	ـمـ	مـ
nún	ن	n	ن	ـنـ	نـ
hamza	ء	, or - *	ء	ـئـ	ؤ
wáo	و	o *or* w	و	ـو	و
he	ه	h	ه	ـهـ	هـ
ye	ي	e *or* y	ي	ـيـ	يـ

* See page 10.

The foregoing Table gives in the third column the English letters by which in transliteration the several letters of the Urdu Alphabet is to be represented.

These forms are with one exception (ch = چ) those agreed upon by the Asiatic Society of Bengal and used in all publications of that Society: There چ is represented by "c" in deference to Continental usage, but as the object of transliteration is to represent sound, "ch" seems the proper form for use in English.

As a necessary consequence of the connection of letters in writing, only the essential part of the letter is written, that is to say, the general form of the letter is indicated, and is distinguished from its fellows by dots. The letters may be thus divided in classes. Certain of the letters are never joined to the letter following them. These letters are:

ا د ڈ ذ ر ڑ ز ژ و

It is evident that any attempt to join these letters to the left would render them unrecognizable.

Note.—In manuscripts this rule is not always observed, and it should be remembered, that *dál* and *re* are not infrequently found in manuscripts joined to the letter following.

Vowels.

The vowels in Urdu are either short vowels or long vowels. *Short vowels* are represented by certain marks placed above or below the consonants with which they are pronounced, while long vowels are written by means of the letters ا *Alif* و *wao* or ی *ye*, with one or other of the marks used to represent the short vowel sounds, which are as follows:—

The short *u* sound of the English language (as in the word

"butter") is represented in Urdu by a short diagonal stroke from right to left, and from above downwards, written above the consonant with which it is to be pronounced, and called *fatha.*

For example.—The syllable "sun" is written in Urdu letters thus سَن *san*, and has the meaning of *hemp.*

The short *i* sound is represented in Urdu by a short diagonal stroke similar to the above, but written *below* the consonant with which it is to be pronounced, and called *kasra.*

For example.—The syllable "Dikk" is written in Urdu thus, دِقّ *diqq*, and has the meaning of *trouble, annoyance.*

The *u* sound which in English is heard in the words *bull pull, full,* is represented in Urdu by a short diagonal stroke with a loop at its upper end, written *above* the letter with which it is pronounced, and called *zamma.*

For example.—The syllable "pull" is written in Urdu thus, پُل *pul*, and has the meaning of "*a bridge.*"

THE LONG VOWELS ARE AS FOLLOWS :—

The long *a* sound is represented in Urdu by the letter Alif. At the commencement of a word, this Alif has a mark made horizontally over it, while in the middle of a word, the Alif is simply accompanied by the vowel mark *fatha*, written or understood.

For example.—The word "ardour" is represented in Urdu letters, thus آدَر, *ādar*, and has the meaning of *respect* or *honour.*

The word "farm" is represented in Urdu letters thus, فام *fām*, which word means *having-the-colour-of.*

The long *ū* sound is represented in Urdu by the letter *wao* و together with the vowel mark called "*zamma.*"

* See page 11.

For example.—The sound "boot" is written in Urdu thus, بوت *būt*, and is a word meaning *strength, power.*

The long *ī* sound is represented in Urdu by the letter Ye ی together with the vowel mark "*kasra.*"

For example.—The sound "beer" is written in Urdu thus, بیر *bīr*, and is a word meaning "*a hero*" "*warrior.*"

These sounds are called معروف *ma'rūf* or "known."

The sound *o*, as in the English word *rope*, is represented by the letter و *wao* without any vowel mark.

For example.—The syllable "rope" is written in Urdu thus, روپ *rop* and means *a stalk of grass or corn.*

The *a* sound, represented by the English words *fate, mate,* &c., is represented in Urdu by the letter ی *ye*, without any vowel mark.

For example.—The syllable "pate" is written in Urdu thus, پیٹ *peṭ* and means "*stomach,*" "*belly.*"

These two latter sounds are called مجہول *majhūl*, or "unknown."

DIPHTHONGS.—The above are the simple short and long vowel sounds; there remain certain diphthongs which are as follows:—

The sound *ai*, as in the English word "aisle," is represented in Urdu by the letter ی combined with the vowel "fatha," thus the word "aisle" would be written in Urdu letters اَیل *ail.*

The word for a bullock is بَیل *bail* pronounced to rhyme with *aisle* as above.

The sound *ow*, as in the English word "cow," is represented in Urdu by the letter و *wāo* with *Fatha.*

For example.—The word "now" would be in Urdu letters نَو *nau* and is a Persian word meaning "*new*."

The above give all the sounds of the vowels and diphthongs.

The following words are given as further examples, and as an exercise in reading.

مَطلَب - مِنشار - لوٹنا - کھیوَٹ - پَیٹھنا - پَنگُو - پَنکھا

Pankhā - Pangū - Paiṭhnā - Khewaṭ - Lūṭnā - Minshār - Maṭlab.

Fan - Cripple - To enter - A rower - To rob - A saw - Object.

کُنجی - سِینا - بَیٹھنا - رَولا - رونا - روپنا

Kunjī - Sīnā - Senā - Baiṭhnā - Raulā - Ronā - Ropnā.

A key - To sew - Army - To sit - Noise - To weep - To plant.

PRONUNCIATION OF CONSONANTS.

It is necessary to say a few words upon the pronunciation of certain letters which are not represented in their transliteration by exactly equivalent English letters. These are

ق غ ع ط ض ص ش ژ ذ خ چ ث ت ت

To take these in order.

ت This letter is softer in pronunciation than our English "t" and has a sound somewhat more nearly approaching to "th." Practice will alone suffice for its due pronunciation.

ٹ This letter (which may be also written ٹ, *e.g.*, in manuscripts), answers more nearly to our English "t."

ث This letter only occurs in words of Arabic origin, and has a sound exactly answering to the English "s" pronounced with a "lisp." In Hindūstānī however this

accurate distinction is very rarely made, and the letter is pronounced as "s." Thus باعث *bā'iṯ*.

چ This letter has the sound of "ch" in "chin" or "cheese."

خ This letter has no exact equivalent in English. The "ch" of the Scottish "*loch*," represents it exactly. Also the "ch" of German, as in the words "*durch*" "*nicht*" very closely approaches the sound.

د The soft *dál* د bears the same relation to "d" and "dh" that the soft ت does to "t" and "th."

ڈ This letter may also be written ڈ, and its sound is that of an English "d" before another consonant, as in "mad man," *i.e.*, more accentuated than when preceding a vowel.

ذ This letter is pronounced in Urdu as the English "z," though its true Arabic value is between "z" and "dh."

ژ This letter is of very infrequent occurrence, and is only found in Persian words. Its sound has no English letter answering to it, though the "z," as pronounced in the word "azure," approaches very near it. The French "j" in the words "jour"-"jôli" is exactly equivalent to it, this last word might be written ژولی.

ش This letter is equivalent to our English "sh," for example, شا باش = *shābāsh* = Bravo.

ص For ordinary purposes it is sufficient if this letter be pronounced as "s." But in the mouth of a native it has a trace of the "w" sound, as in our word "suavity." Its pronunciation is facilitated by approximating the inner surface of the cheeks to the side teeth, and slightly protruding the lips while pronouncing the "s" sound,

the sides of the tongue falling against the inner surface of the teeth.

ض This is even more difficult to pronounce accurately than the foregoing letter, but if the "z" sound be aimed at with cheeks and tongue in the abovementioned position, a very close approximation to the proper pronunciation will result.

ط In pronouncing this "t" sound, the rule given for ص should also be followed.

ع Is strongly guttural, but is usually pronounced like Alif-hamza at the commencement of a word, and like an abbreviated Alif in the middle of a word. At the end of a word it has a faint "e" sound, but is practically unheard, *e.g.*, منع *man'*, vulgarly pronounced *mane'*.

In words beginning with ع the tongue must be depressed and the throat well open, the sound emitted will then be fairly representative, *e.g.* عاقل *'āqil*, wise.

غ The pronunciation of this letter is a matter of considerable difficulty. It is a back-guttural, and there is no sound in English corresponding with it. It bears the same relationship to the "g" sound that خ does to the "k" sound.

Thus—if in the word "loch" we substitute "g" for the "k" sound and pronounce the word thus formed in accordance with the substituted letter, we shall get an approximation to the sound of غ *e.g.*, تغمة *taghma*, medal.

ق This letter has a sound very like the "q" in "quoit." It is enunciated by uttering a "k" sound with the cheeks applied to the sides of the teeth and the lips slightly protruded, *e.g.*, قابل *qābil*, able. قاعدة *qā'ida*, a rule.

Platts' Hindustani Grammar gives a good example by saying it closely resembles the sound uttered by a crow in its "caw."

The letter ر (r) is generally so carelessly pronounced in English that great care must be taken to pronounce this letter fully in Hindustani; even with a slight "roll."

The letters و and ی have a double value, either as consonants or vowels, as the case may be.

If followed by a vowel sound they are consonants, as in the words واجب *wājib* and یونان *Yūnān*.

If followed by a consonant they are vowels, as in the words موکب *maukib*, میزان *mīzān*.

Alif Hamza.—Alif, at the commencement of a word has no sound value, but is merely a graphic sign, a prop for the *hamza* ء which is pronounced. It has therefore only an exponential value, and the sound will differ according as the hamza ء is to be pronounced with one or other of the three vowels before mentioned.

Thus اَ = *a* اِ = *i* اُ = *u*

Hamza is a small abbreviated ع and is to be pronounced much like that letter.

Hamza when unaccompanied by ا is merely a breathing, as in the words طاؤس *ṭā-ūs* a peacock, where it is necessary to separate the two vowel sounds *ā* and *ū*. In this position it is to be represented in transliteration by a hyphen, as above shewn. At the beginning of words it is represented in

transliteration simply by the vowel which it represents in sound, that is by a, i, or w (*see* pages 20-21), with a comma.

Alif, with a horizontal Alif written above it at the beginning of a word, forms the long syllable *ā*. *E.g.*, آسمان *āsmān*, the sky. The Alif written above is called *madda*, or prolongation, and the two together are called *Alif mamdūda*, the prolonged Alif. Originally the sign was written امد *madda*.

Care should be taken in pronouncing this long Alif to avoid a too common European vulgarism by which the sound ā is perverted to *aw*: Thus the word ڈاک meaning "post" is to be pronounced *Dāk*, not *Dawk*; thus ڈاک آیا ہی = *ḍāk āyā hai* When two *wáos* occur together the first is pronounced almost like a "v," ق thus قووت power, is pronounced *quv-wat*; اوول first, is pronounced *av-wal*.

ORTHOGRAPHICAL SIGNS.

TASHDĪD.—When any letter is required to be doubled the sign ّ is written above it.* This sign is called تشدید *tashdīd*, or strengthening, and represents the letter ش standing for شد *shadda*.

For example, in the words:—

مُشَرَّف *musharraf*, honoured, exalted.

تَكَلُّم *takallum*, conversation.

مُرَبِّي *murabbī*, a teacher, tutor.

TANWÍN.—When a vowel mark *Fatha*, *Kasra*, or *Zamma* is required to be doubled it is written double and then acquires an additional sound of "n," Thus," ً *an* " ٍ *in* ٌ *un*.

* This does not apply to Hindustānī infinitives of which the root form ends in *n*: thus *sun-nā*, *mān-nā* are written سننا مانّنا *not* سنّا - مانّا

For this reason it is called تنوين *tanwín*, "giving the sound of *n*." In Urdu the *Fatha* is the only vowel mark that undergoes this change: as for example—

فوراً *fauran*, at once. اتّفاقاً *ittifāqan*, by chance.

But in phrases of Arabic which will be met with in reading, both *Tanwín zamma* and *Tanwín kasra* will also be found to occur.

JAZM.—When it is intended that any consonant is to be silent, that is to say, not accompanied by any vowel sound, this fact may be signified in writing by inserting a mark called جزم *jazm*, or سکون *sukūn*, above the consonant.

This sign is either a small circle o, or an incomplete circular mark ◌ placed above the quiescent consonant.

Example.—بولنا *bolnā*, to speak.

Here, if it were not for the "*jazm*" we might read this word as *bolanā*, as unless there is some indication to the contrary the vowel mark *fatha* is to be understood in all syllables.

A consonant thus made quiescent is called ساکن *sākin*, *i.e.*, resting; while a consonant pronounced with a vowel is called متحرّك *mutaḥarrik*, moving, vocalate.

There is another mark called وصلہ *waslah* which is used only in phrases from the Arabic. It has this form ◌ۄ and is placed over the initial *Alif* of a word in construction with another, to shew that the *Alif* is elided in pronunciation: Thus عبدُاللہ, '*Abdu'llah*, not '*Abdu Allah*, which is the full value of the letters.

This ◌ۄ is an abbreviation for صلہ *Silla*.

Numerals.

Every letter in the Arabic alphabet has a special numerical value attached to it, but the following figures are those which are ordinarily used to denote the date, year, page of a book, &c., &c.: they are as follows:—

Arabic Numerals.

١	٢	٣	٤	٥	٦	٧	٨	٩	٠
1	2	3	4	5	6	7	8	9	0

they are compounded in exactly the same way as our numerals; *e.g.*, ١٠=10, ١٨٧٧=1877. ١٩٠٠=1900.

Hindi Numerals.

1	2	3	4	5	6	7	8	9	10
१	२	३	४	५	६	७	८	९	१०

The figures are compounded just as in English.
Thus 1892=१८९२.

*The Abjad.**

The values of the letters are shewn in the following line:—

ابجد هوز حطي كلمن سعفص قرشت ثخذ ضظغ

Here the first ten letters represent the numerals from 1 to 10, the eleventh letter represents 20, the twelfth 30, and so on up to 100, the next after 100 is 200 and so on up to 1000.

Thus ابجد *abjad*=1+2+3+4=10 and so on.

These values are assigned to the letters for the purpose of enabling dates to be expressed in words, forming chronograms. *For example*: The date of the death of the author of the Urdú-i Mu'alla in 1285 Hijrí, is thus expressed:

To-day his speech is ended آج اونکا سخن تمام هوا

The sum of these letters will be found to give the date 1285. These chronograms are called تاريخ *tārīkh*.

* In Hindustáni tārīkhs the letters ٹ, ڈ, ڑ have the same values as the corresponding ت, د, ر, پ is of the value of ب, چ of ج, ژ of ز, and گ of ک

Alphabet in the Hindi Character.

In writing Hindī the Nāgarī or Devanāgarī character is employed.

It is written from left to right.

The following gives the forms of the letters with their equivalent sounds in the Roman character.

The written character will be found to differ from the printed forms far less than in Urdu. Examples of it will be found at the end of MSS. exercises—(pp.176-177).

Vowels.

Character.	Sound.	Note.
अ	a (short)	Medial form
आ	ā (long)	
इ	i (short)	,, ,, ि
ई	ī (long)	,, ,, ी
उ	u	,, ,,
ऊ	ū	,, ,, ु
ए	e	,, ,, े above the letter.
ऐ	ai	,, ,, ै above the letter.
ओ	o	,, ,, ो
औ	au	,, ,, ौ
ं anusvāra	n nasal	,, ,, ं above the letter.
ः visarga		,, ,, ः

Consonants.

Character.	Sound.	Character.	Sound.
क	k	द	d *soft*
ख	kh	ध	dh *soft*
ग	g	प	p
घ	gh	फ	ph
ङ	ng	ब	b
च	ch	भ	bh
छ	chh	म	m
ज	j	य	y
झ or ञ	jh	र	r *soft*
ट	t *hard*	ल	l
ठ	th *hard*	व	w
ड	d *hard*	श initial form	Sh
ढ	dh *hard*	ष medial form	Sh
ण or न	n	स	s
त	t *soft*	ह	h
थ	th *soft*		

Double letters in most common use.

Character.	Sound.	Example.
क्ष	Ksh	परिक्षित Parikshit
ज्ञ	gy	आज्ञा Āgyā
त्र	tr	पुत्र Putr
त्त	tt	उत्तर Uttar
द्ध	ddh	बुद्ध Buddh
ऋ (initial form) } ृ medial form }	ri	ऋतु Ritu भृङ्गी Bhringī
श्र	Shr	श्री Srī
भ्र	bhr	भृङ्गी Bhringī
ङ्ग	ng	मङ्गल Mangal
ऊ	hú	ऊषा hūā
द्व	dw	द्वीप dwīp
ध्य	dhy	बध्य badya
द्य	dy	विद्या vidyā

The Article.

There is no regular article in Hindustani, the noun when standing alone being either definite or indefinite according to the context. The numeral adjective ایک "*ek*" = "one" or the pronoun *ko'ī* کوئی is frequently used in the place of our indefinite article "a" or "an:" while the demonstrative pronoun وہ "*woh*" supplies the place of the definite article "the."*

Accidence.

Some of the words composing a sentence are subject to certain changes or modifications according as the writer or speaker wishes to convey different ideas as to circumstances of person, gender, number, time and place.

Thus the crude form of the following words:—

میں I- دیکھنا to see- لڑکا boy-

conveys no definite idea, but when thus modified

میں نے تین لڑکوں کو دیکھا

Maiṇ ne tīn laṛkoṇ ko dekhā—an idea is complete, *viz.*, I saw three boys.

The Accidental circumstances affecting words are expressed by the various changes included in the term "Accidence."

The vowels used to express these accidental circumstances in nouns, are as follow:—

ا *ā* denotes a masculine singular in the subjective case.

ی *ī* denotes a feminine singular in the subjective case.

ے *e* denotes a masculine plural.

یاں *īyāṇ* or یں *eṇ* denotes a feminine plural.

* *E.g.*, A tiger came out of the jungle.
Ek shar jangal men se nikalā.
The tiger was very large.
Sher bahut hī barā thā.

Thus if a Hindī noun ends in *ā*, it is by rule masculine—*

Example:—کتّا کاٹتا ہے *Kuttā kāṭtā hai*—The dog bites.

If a Hindī noun ends in ی *ī*, it is feminine.

Example:— لڑکی کھیلتی ہے *Laṛkī kheltī hai*—The girl plays.

The masculine plural ends in ے *e* short.

Example:—چھوٹے گھوڑے *Chhoṭe ghoṛe*—Small horses.

The feminine plural ends in یاں *īyāṇ* when the singular ends in ی *ī*, as the word لڑکی *laṛkī* a girl.

Example:—لڑکیاں تھیں *Laṛkīyāṇ thīṇ*—The girls were.

But if the singular of a feminine noun ends in a consonant or ا *alif*, or و *wao*, the plural subjective will end in ین *eṇ*.

E.g., کتاب *kitāb*, book, کتابیں *kitābeṇ*, books.

بلا *balā*, calamity, بلائیں *balā-eṇ*, calamities.

ناؤ *nāo*, a boat, ناویں *nāweṇ*, boats.

N.B.—From the above examples we see that the verbs are similarly inflected, with the exception that the termination یاں *īyāṇ* has become obsolete in Urdu in the feminine plural of verbs, and is contracted to ین *īṇ*. It is still persistent in the Panjābī dialect. See also *Bāgh-o-Bahār*, p. 167, line 6.

The formative (page 30) cases of nouns both masculine and feminine alike, in the plural add the postpositions to the root form with the affix ون *oṇ*, thus مردوں کا *mardoṇ ká*, of men, لڑکیوں کو *laṛkīyoṇ ko*, to girls, عورتوں کی *'auratoṇ kí*, of women, چڑیاؤں کے *chiriyáoṇ ke*, of birds.

* See page 19.

GENDER OF URDU NOUNS.

Gender in Urdu is a matter of some difficulty to the student, and it is most important to acquire a thorough mastery of the rules which govern the gender of nouns.

Nouns may be masculine or feminine *by form*, the termination being in most cases, the indication of the gender.

A. The following are Masculine terminations:—

(*a*) Hindī nouns ending in *long ā*.

as آٹا *āṭā*, flour. پتلا *putlā* a puppet. بھیجا *bhejā*, brain.

The *exceptions* to this are few, being chiefly nouns implying an abstract quality, as کرپا *kirpā*, kindness. Other exceptions are—

دیا *dīyā*, a lamp. مالا *mālā*, a garland. پوجا *pūjā*, worship. سبھا *sabhā*, an assembly. کتھا *kathā*, a tale. چڑیا *chiriyā*, bird. ڈبیا *ḍibyā*, small box. (See page 23.)

(*b*) Nouns ending in و *ū* and او *āo*.

The *exceptions* are—

بالو *bālū*, sand. دارو *dārū*, liquor, medicine.

ترازو *tarāzū*, a pair of scales. روہو *rohū*, a kind of fish.

ابرو *abrū*, eyebrow. آبرو *ābrū*, honour. آرزو *ārzū*, wish.

ہجو *hajw*, satire. بو *bū*, smell. خو *khū*, habit.

جو *jū*, a river. ناو *nāö*, a boat. جورو *jorū*, a wife.

(*c*) Nouns ending in ہ (*h mute*).

Except: بنفشہ *banafshā*, a violet, صرفہ *ṣarfa*, expenditure.

توبہ *tauba*, repentance, فاختہ *fākhta*, a dove.

دفعہ *daf'a*, time, لاشہ *lāshā*, لوتھ *loth*, } a corpse.

N.B.—Arabic feminines in ة (for ۃ) must also be excepted, *e.g.*, والدة *wālidah*, mother (fem. of والد). Such nouns are feminine *by signification*.*

GENDER OF ARABIC NOUNS USED IN URDU.

The gender of nouns imported into Urdu from the Arabic does not conform to the gender of the noun in its own language.

DERIVED FORMS OF ARABIC NOUNS.

Without going into the question of the formation of words in Arabic, it must be understood that a number of words will occur which will be seen to be similar in *form*, with a meaning which bears, in all cases, the same relation to the idea to be expressed; this idea differing with the different triliteral roots from which the words are derived.

For simplicity's sake the three letters ف, ع and ل are used to represent the 1st, 2nd and 3rd letters of the tri-literal root; these three letters are constant in all derivatives, changes being made in the meaning of the derived words by the interpolation of other letters, which always occupy the same position for the same shade of meaning.

The following are some of these derived forms; we will first take those that are masculine when used in Urdu.

N.B.—*The student is urged to study the remarks on gender very carefully, as this is one of the chief difficulties in Urdu.*

The following Arabic derivatives are MASCULINE:—

افعال-*if'āl*—That is, words in which the root form فعل is augmented by an Alif between the second and third letters, and further augmented by having Alifhamza (*vide* page 3), pronounced with the vowel *kasra*, prefixed to the first letter, *e.g.* ادبار *idbār*, misfortune.

اقبال *iqbāl*, good fortune.

* For feminine terminations see p. 23.

اقرار *iqrār*, promise.

اظهار *izhār*, declaration.

Exceptions: اجلاس *ijlās*, a session.

اكراه *ikrāh*, aversion. اصلاح *iṣlāḥ*, correction.

الحاح *ilḥāḥ*, persistence. امداد *imdād*, assistance.

ايراد *īrād*, citing. افراط *ifrāṭ*, abundance.

تفعّل *taf'a'ul.*—Formed by prefixing ت and doubling the second letter of the tri-literal root, *e.g.*, تبرّک *tabarruk*, blessing. تلوّن *talawwun*, fickleness. تبدّل *tabaddul*, change.

Exceptions: توجّه *tawajjuh*, turning one's attention to.

توضّو *tawaẓẓū*, performing one's ablutions.

توقّع *tawaqqu'*, hope.

تمنّا *tamannā*, desire—longing.

تسلّي *tasallī*, consoling.

ترقّي *taraqqī*, promotion.

تجلّي *tajallī*, brightness.

تفاعل *tafā'ul.*—Formed by prefixing ت and inserting Alif between the first and second letters of the root, *e.g.*, تفاوت *tafāwut*, difference. تغافل *taghāful*, neglect.

Exception: تواضُع *tawāẓu'*, humility,
and all of this form which end in ي.

انفعال *infi'āl.*—Formed by prefixing the syllable ان *in*, and inserting Alif between the second and third letters, as اِنقطاع *Inqiṭā'* being cut off. All words of this form have a passive sense, and are masculine.

افتعال *ifti'āl.*—Formed by prefixing Alif, inserting ت between the first and second letters, and inserting Ali between the second and third letters of the root.

Exception:

اِحتیاج *iḥtiyāj*, necessity.	اِطّلاع *iṭṭilā'*, report.
اِحتیاط *iḥtiyāṭ*, caution.	اِبتدا *ibtidā*, beginning.
اِصطلاح *iṣṭilāḥ*, usage.	اِلتفات *iltifāt*, attention.
اِلتماس *iltimās*, request.	اِنتہا *intihā*, ending.
اِعتراض *i'tirāẓ*, objection	(these are also used as masculine.)

استفعال *istif'āl.*—Formed by prefixing the syllable اِست *ist* and inserting Alif between the second and third letters of the root. Words of this form have the signification of *desiring* or *considering*, *e.g.* استحقاق *istiḥqāq*, demanding as a right.

Exceptions:

اِستمداد *istimdād*, asking for aid,	اِسترضا *istirẓā*, conciliating.
اِستکراہ *istikrāh*, aversion.	اِستعداد *ist'idād*, ability.
اِستدعا *istid'ā*, request.	استعانت *isti'ānat*, seeking help.

مفعل *mif'al* or *maf'al.*—Prefixing the letter م *mīm*— vocalized with either *kasra or fatha* as the case may be.

In the former case the word is an instrumental noun, *e.g.*, مسطر *mis̱tar*, a ruler (for ruling lines). منفخ *minfak̲h*, a pair of bellows. منقش *minqāsh̲*, tweezers.

In the latter it is a noun of place, *e.g.*, مكتب *maktab*, a writing school. مسكن *maskan*, place of abode. مقتل *maqtal*, place of slaughter.

Exceptions:

مَجال *majāl*, power.

مَحفل *maḥfil*, an assembly.

مَجلِس *majlis*, place of sitting—assembly.

مَسجِد *masjid*, place of worship—temple.

مَنزِل *manzil*, place of alighting—stage.

مَنخِر *mankhar*, place of breathing—nostril.

In the above are included all the masculine forms with the most usual exceptions.

B. The following are the principal Feminine terminations:—

(*a*) Arabic nouns ending in *Alif*, as for example,

بَقا *baqā*, duration.

بَلا *balā*, evil, calamity.

N.B.—Exceptions to this rule are Arabic words of the form تَفاعُل *tafā'ul*, ending in ا, as تقاضا *taqāẓā*, dunning, which are masculine. (See page 21).

(*b*) يا Hindī diminutives such as چڑيا *chiṛiyā*, a bird.

Except: پهيا *paḥiyā*, a wheel.

(*c*) ت Arabic nouns ending in ت as حرمت *hurmat*, honour. اُلفت *ulfat*, kindness.

Except:

ثبوت *ṣubūt, ṣabāt.* ثبات firmness. خلعت *khil'at*, a robe of honour.

شربت *sharbat*, a draught. یاقوت *yāqūt*, a ruby.

وقت *waqt*, time. تابوت *tābūt*, a bier.

(*d*) Nouns ending in هٹ *haṭ*, اہٹ *āhaṭ*, اوٹ *āwaṭ*, all of which are of Hindī origin, as گھبراہٹ *ghabrāhaṭ* consternation.

(*e*) ش Verbal nouns (Persian) as گردش *gardish*, revolution; روش *rawish*, manner, custom.

N.B.—بالش *bālish*, a pillow, is not a verbal noun and is masculine.

(*f*) ي Nouns ending in ي as: صراحي *ṣurāḥī*, a goblet

Except: پاني *pānī*, water. گھي *ghī*, ghee.

جي *jī*, soul, life. موتي *motī*, pearl.

دهي *dahī*, sour milk. هاتهي *hāthī*, elephant, and words which are obviously masculine such as آدمي *ādmī*, a man. سپاهي *sipāhī*, a soldier.

In addition to the above, it should be borne in mind that very many abstract nouns, formed by dropping the infinitive termination, are feminine. Some *exceptions* to this rule are:—

نوچ *noch*, scratching, from نوچنا to scratch.

ناچ *nāch*, dancing, „ ناچنا to dance.

رنگ *rang*, colouring, „ رنگنا to colour.

کھیل *khel*, playing, from کھیلنا to play.
نچوڑ *nichoṛ*, squeezing, ,, نچوڑنا to squeeze.
ڈھکیل *ḍhakel*, shoving, ,, ڈھکیلنا to shove.

all of which are masculine.*

The following Arabic derivatives are FEMININE :—

تفعیل *tafʿīl*.—Formed by prefixing ت and inserting ي between the second and third letters of the root. This form has, with one exception, an active signification.

Except: تعویذ *taʿwīz*, an amulet (that which protects).

مفعال *mifʿāl*—Formed by prefixing م *mīm*, and inserting *Alif* between the second and third letters of the root, as:—

منقار *minqār*, a bird's beak. مفتاح *miftaḥ*, a key.

مقراض *miqrāz̤*, a pair of scissors. میزان *mīzān*, a balance.

Except: منشار *minsẖār*, a saw.

مسمار *mismār*, a nail.

معیار *miʿyār*, a touchstone.

تفعال *tafʿāl*—Formed by prefixing ت and inserting *Alif*, as above, as :—

تکرار *takrār*, a quarrel.
تمثال *tims̤āl*, an effigy, portrait.

N.B.—*It will be found well worth while to study these rules thoroughly, as, otherwise, the question of gender will be found a very puzzling one, and will depend solely on the memory for individual words.*

* There are several other exceptions to be learnt by practice.

The Formation of the Feminine from the Masculine.

Feminines are formed in Urdu in various ways.

1. By adding certain affixes:—

(*a*) ي—When the word ends in a consonant, the letter ي is simply added, thus, براهمن *Brāhman*, masculine; براهمني *Brāhmanī*, feminine. If the last letter is ا or *h* mute, it is elided, and the affix ي substituted for it, thus: لڑکا *laṛkā*, boy, لڑکي *laṛkī*, girl, شاهزادہ *shāhzāda* prince, شاهزادي *shāhzādī*, princess.

(*b*) ن *an*, or نِ *in*—This affix is used for rational beings, thus: دهوبي *dhobī*, a washerman, feminine دهوبِن *dhobin*, or دهوبن *dhoban*. جوگي *jogī* a mendicant, fem. *jogin*.

(*c*) ني *nī* or اني *ānī*—This is used both for rational and irrational beings, thus: هاتهي *hāthī*, an elephant, feminine هتهني *hathnī*; ٹٹّو *ṭaṭṭū*, a pony, ٹٹّواني *ṭaṭṭuānī* a pony-mare; مہتر *mihtar*, a sweeper, feminine مہترانی *mihtrānī*.

2. By using distinct words:—

e.g., باپ *bāp*, father, feminine ماں *māṇ*, mother.

* سانڈ *sāṇḍ*, bull, feminine گائے *gā-e*, cow.

* It must be borne in mind that the grammatical feminine of this word, namely سانڈني *sāṇḍnī*, does not mean a *cow*, but a riding camel.

3. By adding the Persian words نر *nar*, or مادہ *māda*, thus:—

شیرنر *sher-i-nar*, a tiger, شیرمادہ *sher-i-māda*, a tigress. The words نر *nar* and مادہ *māda* are used alone to denote *male* and *female*. In Urdu, *female* is usually expressed by مادین *mādīn*.*

FORMATION OF THE PLURAL.

Pure Urdu words form their plurals thus :—

1.—Masculines ending in a consonant, or in *ū*, *ō* or *ī*, as also proper names or degrees of relationship, or titles of profession ending in *ā*, *remain unchanged in the nominative plural.*

e.g., گھر *ghar*, a house. بچھو *bichhū*, a scorpion.

موتي *motī*, a pearl. چچا *chachā*, an uncle.

راجا *rājā*, a king. کودو *kodū*, a kind of grain.

N.B.—*The word* دادا dādā, *though a title of relationship, is inflected: this is the sole exception to Rule* 1.

2. Masculines ending in *ā* (except the above classes), or in *h mute*, form the plural nominative *by changing this termination into* ے *e*.

e.g., لڑکا *laṛkā*, boy pl. لڑکے *laṛke*, boys.

پردہ *parda*, curtain, pl. پردے *parde*, curtains.

3. Feminines ending in ي *ī*, form یاں *īyāṇ* in the nominative plural.

e.g., لڑکي *laṛkī*, girl, pl. لڑکیاں *laṛkīyāṇ*, girls.

* *e.g.*, Is that rabbit male or female ?
Wuh khargosh nar hai ki mādīn ?

N.B.—*This form is used for the nominative plural of diminutives in* یا *yā* ڈبیا *ḍibyā*, a little box—*plural* ڈبیاں *ḍibiyāṇ*. *These form also plurals* ڈبیایں *ḍibiyāeṇ* (*as at* 4).

4. All other feminines form their nominative plurals by adding ین *eṇ*, thus :—

کتاب *kitāb*, a book, کتابین *kitābeṇ*, books; ناو *nāo*, a boat, ناویں *nāweṇ*, boats; لہر *lahr* a wave, *lahreṇ* waves.

The FORMATIVE plural is formed by adding the syllable ون *oṇ*, in cases where the nominatives, singular and plural, are the same.

e.g., گہر *ghar*, house—Nominative plural گہر —Formative plural گہرون *gharoṇ*, houses.

In all other cases the feminine termination of the nominative plural is changed into ون *oṇ*.

e.g., لڑکیاں لڑکی—Formative plural لڑکیون *laṛkīyoṇ*, girls.

کتابین کتاب—Formative plural کتابون *kitābōṇ*, books.

ARABIC AND PERSIAN PLURALS.

Certain of these will be met with in reading.

Persian plurals are formed by adding the syllable ان *ān*, for animate, and ہا *há* for inanimate objects, *as a general rule.**

e.g., گل *gul*, rose, گلہا *gulhā*, roses; نامہ *nama*, letter, نامہا *nāmahā*, letters; but درخت *dirakht*, tree, forms درختہا *dīrakht-hā*, and درختان *dirakhtāṇ*, trees; and اسپ *asp*, a horse, forms اسپان *aspān*, and اسپہا *asphā*.

* This distinction has been dropped in Modern Persian.

Some also (nouns of multitude) add ات* *āt*, in the plural.

e.g., دیہ *deh*, a village. دیہات *dehāt*, the villages around.

کاغذ *kāghaz*, paper. کاغذات *kāghazāt*, documents.

نامہ *nāma*, a letter. نامجات *nāmajāt*, despatches.

Notice the euphonic interpolation of ج after silent *h*—in the last example.

Arabic broken plurals † must be learnt by practice; they *follow the gender of the singular* in Urdu, whereas in Arabic all broken plurals are feminine. Some are also treated as singulars in Urdu, *e.g.*, احوال *aḥwāl*, condition. اولاد *aulād*, children.

Declension of Nouns.

There are but two declensions:—

I. That in which the formative singular is the same as the nominative, *i.e.*, is left uninflected.

II. That in which the formative singular is inflected.

In the first are included *all* feminines, and all masculines *except* those ending in ہ (*h* mute) and long *ā* (not being professional titles or degrees of relationship) which, with the exception of دادا *dādā*, are uninflected. (*See* page 27.)

* This is the regular form of the feminine plural in Arabic—*e.g.*, والدہ *wālida*, mother والدات *wālidāt*, mothers.

† By broken plurals are meant plurals formed by a change in the form of the word, not simply by the addition of a plural termination—

e.g., اہل *ahl* (people) forms اہلون *ahlūna* (regular plural) and اہالی *ahālī* (broken plural).

In the second are classed all masculines excepted from the first declension, as above, including دادا, *dādā* as above stated. (For examples of declensions I and II *see* page 32.)

Cases of Nouns.

The various cases are formed by certain postpositions, which are added to the formative singular and plural, as the case may be.

N.B.—*The "formative" is the condition of the noun in cases other than the nominative, or "subjective" case.*

1st Declension.—It has already been stated that in the first declension the *formative* singular is identical in form with the nominative. Accordingly in the *first declension* the singular number of the noun is declined by adding to the uninflected nominative form one or other of the postpositions which indicate the case in which the noun is used. The plural number is declined in the same way, with this change, that to the nominative singular form is added the syllable "*on*" (*n* nasal), pronounced as in the French "bon," "ton," and to the word thus formed the postposition is added. (See pp. 32, 33.)

Postpositions.

The following are the postpositions :—

	masc.	*fem.*
Genitive singular ...	... کا *kā*	کی *kī*
„ plural ...	... کے *ke*	کی *kī*
Dative (sing. and plural)	... کو *ko*	کو *ko*
Accusative (sing. and plural)	... کو *ko*	کو *ko*
Agent (sing. and plural)	... نے *ne*	نے *ne*

	masc.	fem.
Ablative (sing. and plural) ...	سے *se*	سے *se**
Locative (sing. and plural) ...	میں *meṇ*	میں *meṇ*

It will thus be seen that the Genitive postposition is the only one which is inflected to agree with the noun which it qualifies, *e.g.*, *the man's horse* would be *ādmī kā ghoṛā*; here *kā* agrees with the masculine *ghoṛā*, which it qualifies. Again *the man's mare*, is *ādmī kī ghoṛī*. *Ghoṛī* being feminine, requires the feminine postposition *kī*.

THE USE OF اضافت IẒĀFAT. The genitive may also be expressed by the use of the Persian construction termed *iẓāfat*.

This form of genitive is usually an adjectival qualification of a noun of Persian origin, for example:—

تخت مبارک *Takht-i-mubārak.*

The auspicious throne.

شہرِ بزرگ *Shahr-i-buzurg.*

The large city.

This *Iẓāfat* has three forms. (*a*) After a consonant it is written as a *kasra* as in the above examples. (*b*) After a long *alif* or *wao* it is written ی: thus جای نماز *jā-e-namāz*, a prayer carpet داروی مُجرّب *dārū-i-mujarrab*, a medicine of proved efficacy.† (*c*) After ہ mute it is written in an abbreviated

* This postposition has also an idiomatic use, meaning "as soon as," *e.g.*, *As soon as he arrives*, may be expressed *uske āne se* = From the moment of his arrival.

In this sense it is used with the inflected infinitive.

† *Note.*—In many Manuscripts this Iẓāfat will be found written as mentioned at (*c*), but the above is the general rule in printed works.

ted ی form so as to closely resemble *hamza*, thus قلعۂ عالي *qil'ah-i-'ālī*, a lofty fort.

2ND DECLENSION.—Nouns of this class are declined by changing the final letter of the nominative singular into *e short*, and adding the postposition to this in the inflected cases of the singular. *E.g.*, لڑکا *laṛkā*, a boy, لڑکے کو *laṛke ko*, to the boy.

The nominative plural is formed by changing the final letter of the singular nominative into *e short;* the inflected cases of the plural are formed by adding the postpositions to the root form augmented by the syllable "*oṇ*," which takes the place of the nominative plural termination.

Example—

گھوڑا *ghoṛā*, a horse. گھوڑے *ghoṛe*, horses.

گھوڑوں پر *ghoṛoṇ par*, on horses.

EXAMPLES OF DECLENSIONS.

1st Declension.—گھر *ghar*, a house.

Singular.

Nom.	گھر	... *ghar* ...	...	a house.
Gen.	گھر کا - کي	... *ghar-kā* (or *kī*)*	...	of a house.
Dat.	گھر کو	... *ghar-ko*	...	to a house.
Acc.	گھر - گھر کو	... *ghar-ko* (or *ghar*)	...	a house.
Agent.	گھر نے	... *ghar-ne*	...	by a house.
Abl.	گھر سے	... *ghar-se*	...	with, from, out of, a house.

* گھر کا دروازہ *ghar-kā darwāza*, The door of the house.

گھر کي کھڑکي *ghar-kī khiṛkī*, The window of the house.

Loc.	گھر میں گھر پر	...	*ghar-meṇ* (or) *ghar-par* *†	...	in a house. * to a house.
Voc.	اے گھر	...	*ai-ghar*	...	O house!
			Plural.		
Nom.	گھر	...	*ghar* ...	...	houses.
Gen.	گھروں کا	...	*gharoṇ-kā* (or *kī*)		of houses.
Dat.	گھروں کو	...	*gharoṇ-ko*	...	to houses.
Acc.	گھروں کو	...	*gharoṇ-ko*	...	houses.
Agent	گھروں نے	...	*gharoṇ-ne*	...	by houses.
Abl.	گھروں سے	...	*gharoṇ-se*	...	from houses.
Loc.	گھروں میں	...	*gharoṇ-meṇ* (or *par*)		in, or to, houses.
Voc.	اے گھرو	...	*ai-gharo*	...	O houses!

2nd Declension.—لڑکا *Laṛkā*, a boy.

	Singular.		*Plural.*	
Nom.	لڑکا *Laṛkā* a boy	لڑکے	*Laṛke*, boys.	
Gen.	لڑکے کا *Laṛke-kā*	لڑکوں کا	*Laṛkoṇ-kā*	
Dat.	لڑکے کو *Laṛke-ko*	لڑکوں کو	*Laṛkoṇ-ko*	
Acc.	لڑکے کو *Laṛke-ko*	لڑکوں کو	*Laṛkoṇ-ko*	
Agent	لڑکے نے *Laṛke-ne*	لڑکوں نے	*Laṛkoṇ-ne*	

* *Par* often signifies *to*, taking the place of *ko*. Thus "*ghar par jāo*," "go to the house," or more idiomatically "*ghar jāo*."

† Two of these postpositions may be used together: thus گھر میں سے *ghar meṇ se*, out within the house, میز پر سے *mez par se*, from upon the table.

Abl.	لڑکے سے	*Larke-se*	لڑکوں سے	*Larkoṇ-se*
Loc.	لڑکے میں	*Larke-meṇ*	لڑکوں میں	*Larkoṇ-meṇ*
	لڑکے پر	*Larke-par*	لڑکوں پر	*Larkoṇ-par*
Voc.	ای لڑکا	*ai-larkā*	ای لڑکو	*ai-larko*

Adjectives.

The adjective may either precede or follow the noun it qualifies, generally the former, unless it is wished to lay stress upon the quality indicated by the adjective.

Adjectives ending in consonants undergo no change of form to suit the gender of the noun. Those ending in long *ā* are changed, as are also some ending in *h* mute, and are inflected thus :—(*N.B.*—The feminine plural is the same as the singular).

Masculine Singular.

Nom. اچّھا آدمی *achchhā ādmī*, a good man.

Inflected cases * اچّھے آدمی کا, کو, سے, الخ *achchhe ādmī kā, ko, se, &c., &c.*

Plural.

Nom. اچّھے آدمی *achchhe ādmī*, good men.

Inflected cases اچّھے آدمیوں کا, کو, الخ *achchhe ādmīyoṇ kā, ko, &c.*

Feminine Singular.

Nom. اچّھی عورت *achchhī 'aurat*, a good woman.

* الخ. These three letters are an abbreviation for an Arabic phrase signifying "and so on for the rest."—It is used in Urdu as the equivalent of our "&c.

Inflected cases اچّهي عورت کا, کو, الخ *achchī 'aurat kā, ko, &c., &c.*

Plural.

Nom. اچّهي عورتيں *achchī 'auraten*, good women.

Inflected cases اچّهي عورتوں کا, الخ *achchī 'auraton kā, &c., &c.*

The following adjectives are inflected :—

* *dīwāna* دیوانہ	*nādīda* نادیدہ	*sharminda* شرمندہ	
rānda راندہ	*bechāra* بیچارہ	* *kamīna* کمینہ	
nākāra ناکارہ	* *tāza* تازہ	*ganda* گندہ	*
ḥarāmzāda حرامزادہ	*mānda* ماندہ		

fulāna فلانہ and *judā* جدا are also declined, the latter generally in the language of women.

Comparison of Adjectives.

Adjectives are compared in the following ways :—

1. By putting the noun with which the comparison of another noun is made in the ablative case, the adjective agreeing with the noun it qualifies and following it, thus :— the sentence,

"*My horse is bigger than this*" is expressed as follows :—

میرا گهوڑا اس سے بڑا هی

Merā ghoṛā is-se baṛā hai.

My horse (compared) with this is big.

* Declined only by women.

"*This box is heavier than that*"

یہ صندوق اوس سے بھاري ھی

Yih ṣandūq us-se bhārī hai.

This box (compared) with that is heavy.

2. By using the word *ba-nisbat* (in comparison with) with the genitive, thus :—

"*My horse is bigger than this*" may be expressed—

میرا گھوڑا بنسبت اسکے بڑا ھی

Merā ghoṛā banisbat is-ke baṛā hai.

My horse in-comparison-with this is big.

The former, however, is more usual in ordinary colloquial Urdu.

The superlative is formed by prefixing سب سے *sab se* = than all, to the adjective, as :—

Merā ghoṛā sab se tez hai.

My horse is the swiftest of all.

Adjectives are used to express variety or plurality in Urdu by simply repeating the adjective.

E.g., اوس لڑاي مین بڑے بڑے بیر مارے گئے

Us laṛāī meṇ baṛe baṛe bīr māre ga'e.

In that battle very many brave heroes fell.

اس کتابخانے مین اچھي اچھي کتابین ھین

Is kitāb khāne meṇ achchī achchī kitābeṇ haiṇ.

In this library are all sorts of excellent books.

This repetition of the adjective may also express intensity, thus :

اس تلاو مین چھوٹي چھوٹي مچھلیان ھین

Is talāo men chhoṭī chhoṭī machhlīyāṇ haiṇ.

There are (only) very small fish in this tank.

Numerals.

FIGURES.		NAMES.	FIGURES.		NAMES.
1	۱	ایک *ek.*	16	۱۶	سولہ *solah.*
2	۲	دو *do.*	17	۱۷	سترہ *satrah.*
3	۳	تین *tīn.*	18	۱۸	اٹھارہ *aṭhārah.*
4	۴	چار *chār.*	19	۱۹	اُنیس *unīs.*
5	۵	پانچ *pānch.*	20	۲۰	بیس *bīs.*
6	۶	چھہ *chha.*	21	۲۱	اِکّیس *ikkīs.*
7	۷	سات *sāt.*	22	۲۲	بائیس *bā-īs.*
8	۸	آٹھہ *āṭh.*	23	۲۳	تیئیس *te-īs.*
9	۹	نو *nau*	24	۲۴	چوبیس *chaubīs.*
10	۱۰	دس *das.*	25	۲۵	پچیس *pachīs.*
11	۱۱	اگارہ *igārah.* / گیارہ *gyārah.*	26	۲۶	چھبّیس *chhabbīs.*
12	۱۲	بارہ *bārah.*	27	۲۷	ستائیس *satā-īs.*
13	۱۳	تیرہ *terah.*	28	۲۸	اٹھائیس *aṭhā-īs*
14	۱۴	چودہ *chaudah.*			
15	۱۵	پندرہ *pandrah.*			

FIGURES.		NAMES.	FIGURES.		NAMES.
29	۲۹	اُنتیس *untīs.*	43	۴۳	تیتالیس *tētālīs.*
30	۳۰	تیس *tīs.*	44	۴۴	چوالیس *chauālīs.*
31	۳۱	اِکتیس *iktīs.*	45	۴۵	پینتالیس *paiṇtālīs.*
32	۳۲	بتّیس *battīs.*	46	۴۶	چھیالیس *chhiālīs.*
33	۳۳	تینتیس *teṇtīs.*	47	۴۷	سینتالیس *saiṇtālīs.*
34	۳۴	چونتیس *chauṇtīs.*	48	۴۸	اٹھتالیس *aṭhtālīs.*
35	۳۵	پینتیس *paiṇtīs.*	49	۴۹	اُنچاس *unchās.*
36	۳۶	چھتّیس *chhattīs.*	50	۵۰	پچاس *pachās.*
37	۳۷	سینتیس *saiṇtīs.*	51	۵۱	اِکاون *ikāwan.*
			52	۵۲	باون *bāwa n.*
38	۳۸	اٹھتیس *aṭhtīs.*	53	۵۳	ترپن *tirpan.*
39	۳۹	اُنتالیس *untālīs.*			
40	۴۰	چالیس *chālīs.*	54	۵۴	چَوّن *chauwan.*
			55	۵۵	پچپن *pachpan.*
41	۴۱	اِکّتالیس *iktālīs.*	56	۵۶	چھپن *chhappan*
42	۴۲	بیالیس *beālīs.*	57	۵۷	ستّاون *sattāwan.*

FIGURES.		NAMES.	FIGURES.		NAMES.
58	۵۸	اٹھاون *āṭhāwan.*	73	۷۳	تِہتّر *tihattar.*
59	۵۹	اُنسٹھ *unsaṭh.*	74	۷۴	چوہتّر *chauhattar.*
60	۶۰	ساٹھ *sāṭh.*	75	۷۵	پچھتّر *pachhattar.*
61	۶۱	اِکسٹھ *iksaṭh.*	76	۷۶	چِھتّر *hhihattar.*
62	۶۲	باسٹھ *bāsaṭh.*	77	۷۷	ستھتّر *sathattar.*
63	۶۳	تِرسٹھ *tirsaṭh.*	78	۷۸	اٹھتّر *aṭhhattar.*
64	۶۴	چوسٹھ *chausaṭh.*	79	۷۹	اُناسی *unāsī.*
65	۶۵	پینسٹھ *painsaṭh.*	80	۸۰	اسّی *assī.*
66	۶۶	چھیاسٹھ *chhīāsaṭh.*	81	۸۱	اکاسی *ikāsī.*
67	۶۷	سرسٹھ *sarsaṭh.*	82	۸۲	بیاسی *beāsī.*
68	۶۸	اٹھسٹھ *aṭhsaṭh.* / ارسٹھ *arsaṭh.*	83	۸۳	تراسی *tirāsī.*
			84	۸۴	چوراسی *chaurāsī.*
69	۶۹	اُنہتّر *unhattar.*	85	۸۵	پچاسی *pachāsī.*
70	۷۰	ستّر *sattar.*	86	۸۶	چھیاسی *chhīāsī.*
71	۷۱	اِکہتّر *ikhattar.*	87	۸۷	ستاسی *satāsī.*
72	۷۲	بہتّر *bahattar.*	88	۸۸	اٹھاسی *aṭhāsī.*

FIGURES.		NAMES.	FIGURES.		NAMES.
89	۸۹	نواسي *nauāsī.*	96	۹۶	چھیانوے *chhi'ānawe.*
90	۹۰	نوّے *nawwe.*	97	۹۷	ستانوے *satānawe.*
91	۹۱	اکانوے *ikānawe.*	98	۹۸	اٹھانوے *aṭhānawe.*
92	۹۲	بانوے *bānawe.*	99	۹۹	ننانوے *ninānawe.*
93	۹۳	تِرانوے *tirānawe.*			
94	۹۴	چورانوے *chaur-ānawe.*	100	۱۰۰	سَو *sau*, or سیکڑا *saikṛā.*
95	۹۵	پچانوے *pachānawe.*			

Ordinal Numbers.

	Masculine.		*Feminine.*
First	*pahlā*	پہلا	پہلي *pahlī.*
Second	*dūsrā*	دوسرا	دوسري *dūsrī.*
Third	*tīsrā*	تیسرا	تیسري *tīsrī.*
Fourth	*chauthā*	چوتھا	چوتھي *chauthī.*
Fifth	*nchwān*	پانچوان	پانچوین *panchwīn,*

(inflected *pānchwen*) and so on adding وان or وین *wīn* for *feminine*) to the cardinals, except in the following:—

Sixth	*chheṭhā*	چھٹّھا	چھٹّھي *chheṭhī*

Distributive Numerals.

Each may be expressed by the use of the word *pīchhe* پیچھے thus:—

Give the coolies two annas each,

قلي پیچھے دو آنہ دینا *Qulī pīchhe do ānā denā;*

or by repeating the numeral, thus *Ek ek* ایک ایک one each, *do do,* دو دو two each, and so on.

Multiplicative Numerals.

These are formed, (1) By adding گُنا (feminine گُني) to the cardinals, as دوگُنا *dogunā*=دونا *dūnā* twofold. (fem.) دوگُني *dogunī* or دوني *dūnī*.

2. By adding هرا as دوهرا *doharā*, double. تِهرا *tiharā* threefold.

The number of times a thing occurs is expressed as in English; thus they use the words بار *bār*, دفعہ *dafa'a*, مرتبہ *martaba*, each of which means "time," in combination with the numeral adjective; thus, twice دوبار *dobār*, three times تین دفعہ *tīn dafa'a* or تین مرتبہ *tīn martaba*.

Collective Numerals.

These are expressed by putting the numeral in the inflected formative plural thus:—

Hundreds of rupees سیکڑون روپئے *Saikṛoṇ rūpa-e.*

Lakhs of rupees لاکھون روپئے *Lākhoṇ rūpa-e.*

Thousands of men هزارون آدمي *Hazāroṇ ādmī.*

Both بار and دفعہ are feminine.

This form also is used to express collective results—

The whole twenty died بیسون مرگئے *bīsoṇ marga-e.*

The whole five arrived پانچون آگئے *pāṅchoṇ āga-e.*

Bring all three تینون کو لے آؤ *tīnoṇ ko le āo.*

Fractions are expressed as follows :— [*chauthāī.*

One-quarter ایک پاو or ایک چوتھایی *ek pau* or *ek*

One-third ایک تہایی *ek tihāī.*

One-half آدھا *ādhā*, or نصف *niṣf* (Arabic), or نیم *nīm* (Persian).

A quarter more سوا, *e.g.*, 1¼ rupees سوا روپیہ *sawā rūpaya.*

A quarter less پون, *e.g.*, 12 annas پون روپیہ *paun rūpaya.*

A half more ساڑھے * *sāṛhe*, *e.g.*, 350 ساڑھے تین سو *sāṛhe tīn sau.*

One-and-a-half ڈیڑھ *ḍeṛh*, *e.g.*, 150 ڈیڑھ سو *ḍeṛh sau.*

Two-and-a-half ڈھایی *ḍhāī* or اڑھایی *aṛhāī.*

Three-and-a-half ساڑھے تین *sāṛhe tīn.*

One-eighth آدھا پاو *ādh pau* ($\frac{1}{4} \times \frac{1}{2}$).

Three-quarters تین پاو *tīn pau* ($\frac{1}{4} \times 3$).

Five-eighths اڑھایی پاو *aṛhāī pau* ($2\frac{1}{2} \times \frac{1}{4}$).

Collective Numbers.

The following terms are used to denote :—

A collection of two, *i.e.*, A pair جوڑا *Joṛā.*

or جوڑی *Joṛī.*

* Only used of numbers from three upwards.

A collection of four		گنڈا	*Ganḍa.*
,, ,,	five	گاهي	*Gāhī.*
,, ,,	twelve	درجن	*Darjan.*
	(corruption of "dozen")		
,, ,,	twenty	کوڑي	*Koṛī.*
	—a score—		
,, ,,	a hundred	سکيڑا	*Saikṛā.*

MONEY TABLE.

ایک مہر / ایک اشرفي — *Ek muhar* / *Ek ashrafī* — One Mohur or ashrafi = سولہ روپیہ *Solah rūpaya* Sixteen rupees.

ایک روپیہ — *Ek rūpaya* One rupee = سولہ آنہ *Solah anā* Sixteen annas.

ایک اٹھني — *Ek aṭhanni* One eight-anna piece = Half a rupee or eight annas.

ایک چوانی — *Ek chauannī* One four-anna piece = four annas.

ایک دوانی — *Ek duannī* One two-anna piece = two annas.

ایک آنہ — *Ek ānа* One anna = دو ٹکا *do ṭakā* two ṭakās.

ایک ٹکا — *Ek ṭakā* One ṭakā = دو پیسا *Do paisā* two paisās (pice).

ایک پیسا — *Ek paisā* One paisā (pice) = دو ادھیلا *Do adhelā* Two half paisā.

ایک ادھیلا *Ek adhelā* One half-paisā =

دو چھدام *Do chhadām*, Two pieces of six dāms each.

ایک چھدام *Ek chhadām* One chhadām =

دو دمڑي *Do damṛī*, Two damrīs.

ایك دمڑي *Ek damṛī* One damrī =

دو ادھي *Do addhī*, Two addhīs.

ایک ادھي *Ek addhī* One addhī =

چار کوڑي *char kauṛī*, Four cowries.

ایک کوڑي *Ek kauṛī* One cowrie.

(The shell of *Cypræa moneta*, used as the lowest unit of money by the very poor.)

ایك پسیري *Ek paserī* A weight of five sers (*pānch ser*).

BĀZĀR WEIGHT TABLE (for liquids and solids).

ایك من *Ek man*, one maund =

چالیس سیر *Chālīs ser*, Forty seers.

ایک سیر *Ek ser*, one ser (seer) =

چار پاو *Chār pāo*, Four pāos.

ایک پاو *Ek pāo*, one pāo =

چار چھٹانک *Chār chhiṭāṇk*, Four chittacks.

آدھ پاو *Adh pāo*, half a pāo =

دو چھٹانک *Do chhiṭāṇk*, Two chittacks.

دو پیسا بھر *Do paisā bhar*, two pice weight =

ادھا چھٹانک *adhā chhiṭāṇk*, Half a chittack.

پیسا بھر *Paisā bhar* A pice weight =

پاؤ چھٹانک *Pāo chhiṭāṅk*, Quarter of a chittack.

Table of Weights for Gold, Silver, Jewels and Drugs.

ایک تولہ *Ek tola* One tola (The weight of a rupee is roughly taken as a tola).

بارہ ماشہ *Bārah māsha* Twelve māshas.

Ek māsha one māsha =

چار رتی *Chār rati* Four rattīs.

(The weight of the seed of *Abrus precatorius* (scarlet variety), گھونگچی *ghūngchī*, is taken as the standard for the *raṭṭī* weight).

MEASUREMENT OF LAND.

ایک بیگھا *Ek bīghā* one bīghā = 1,600 square yards.

بیس کٹھا *Bīs kaṭṭhā* Twenty katthās (cottas).

DIVISIONS OF TIME.

ایک صدی	*Ek ṣadī*	A century.
ایک جگ	*Ek jug*	A period of twelve years.
ایک سال / ایک برس	*Ek sāl* or *Ek baras*	A year of twelve months.
ایک سہ ماہی	*Ek sih māhī*	Three months, as we say, "a quarter."
ایک مہینہ / ایک ماہ	*Ek mahīna* or *Ek māh*	A (lunar) month.
ایک پکھ	*Ek pakh*	A fortnight.
ایک عشرہ	*Ek 'ashra*	A ten day's period.

* *Ghaṛī meṇ tola ghaṛī meṇ māsha*—"At one moment a tola and the next moment a māsha." A proverbial expression = "He blows hot and cold."

ایک هفته	*Ek hafta*	A week—"sen'night."
ایک دن ایک روز	*Ek din* or *Ek roz*	A day.
ایک پہر	*Ek pahar* *	An eighth of a day, a "watch."
ایک گھنٹه	*Ek ghanṭa*	An hour.
ایک گھڑي	*Ek ghaṛī*	A space of 22·5 minutes, or the $\frac{1}{64}$th part of a day.
ایک پل	*Ek pal*	$\frac{1}{60}$ of a ghaṛī.

Pronouns.

There are only two personal pronouns, میں *maiṇ* "I," and تُو *tū* "thou," in the singular, and هم *ham* "we" and تُم *tum* "you" in the plural. The *n* in *maiṇ* is nasal, and this must be carefully remembered; a good practical rule is that final *n* is nearly always nasal. †

The place of the third personal pronoun is supplied by the demonstrative pronoun وہ *woh* he, it or they.

The personal pronouns are thus declined:—

1st Person Singular.

Nom.	میں *maiṇ*	I.	
Gen.	میرا *merā*	of me, mine. Fem.	میري *merī.*

مجھ کا *mujh kā* is also used but only in compound sentences, *e.g.*, *mujh kam-bakht kā*, of me the unlucky one.

Dat.	مجھکو - مجھے	to me.
Acc.	*mujh-ko, mujhe*	me.

* The day commences from 6 A.M. and the *pahar* is three hours, hence 12 noon is *do pahar*.

† Nasal n is represented in transliteration by a dotted n,—thus ṇ.

Agent	میں نے	*main-ne*	by me.
Abl.	مجھسے	*mujh-se*	by, from me.
Loc.	مجھ میں مجھپر	*mujh-meṇ* *mujh-par*	in, on me.
		Plural.	
Nom.	هم	*ham*	we.
Gen.	هماوا Fem. هماري	*hamārā* *hamārī.*	of us, our.
Dat.	همکو	*hamko* or *hameṇ*	to us.
Acc.	همین		us.
		Plural.	
Agent	هم نے	*ham-ne*	by us.
Abl.	هم سے	*ham-se*	from us.
Loc.	هم میں هم پر	*ham-meṇ* *ham par.*	in, on us.
		2nd Person Singular.	
Nom.	تو	*tū*	thou.
Gen.	تیرا تیري	*terā, terī* (*fem.*)	thy.
Dat.	تجهکو	*tujhko*	to thee.
Acc.	تجهے	*tujhe*	thee.
Agent	تو نے	*tū-ne*	by thee.
Abl.	تجهسے	*tujh-se*	from thee.

Loc.	تجھمیں / تجھپر	*tujh-meṇ* / *tujh-par*	in, on thee.
		Plural.	
Nom.	تم	*tum*	you.
Gen.	تمہارا / (fem.) تمہاری	*tumhārā* / *tumhārī (fem.)*	your.
Dat.	تمکو	*tumko*	to you.
Act.	تمہیں	*tumheṇ*	you.
Agent.	تمنے	*tum-ne*	by you.
Abl.	تمسے	*tum-se*	from you.
Loc.	تم میں / تم پر	*tum-meṇ* / *tum-par*	in, on you.

N.B.—Colloquially the first person singular is rarely used except by an inferior addressing a superior, when he speaks of himself in the singular, or on the other hand, in official speeches.

The second person singular is rarely used, and generally as a mark of contempt or displeasure—or, on the other hand, of great submission, as in prayer to the Deity.

The pronoun *āp* is used by inferiors addressing superiors or by people of the same rank on formal terms, and by a European conversing with a Native gentleman. It is declined thus:—

Nom.	آپ	*āp*	your honour.
Gen.	آپ کا	*āp-kā*	of your honour.
&c.	&c.	&c.	&c.

The form does not change in the plural.*

* With Āp thus used the verb must be in the 3rd person plural.

This *honorific* pronoun آپ *āp*, must not be confounded with the *emphatic possessive pronoun* اپنا *apnā* اپني *apnī*, which is used as follows :—

This is *my own* horse.

یہہ میرا اپنا گھوڑا ھی

Yeh merā apnā ghoṛā hai.

He gave me *his own* book.

اوسنے مجھے اپني کتاب دي

Usne mujhe apnī kitāb dī.

I will sell my house.

مین اپنا گھر بیچونگا

Maiṇ apnā ghar bechūṇga.

Apná if repeated means *each his own:*

Example :—

اپني اپني کتاب لیکے کھڑے ھین

Apnī apnī kitáb leke khaṛe haiṇ.

They have each brought their own book and are present.

N.B.—It will be seen from these examples that *apnā* is used as a possessive pronoun with special relation to the person indicated by the foregoing substantive or pronoun in the sentence,* accordingly it must always be used instead of the direct possessive pronoun when an imperative is used, thus :—

Shut your eye اپني آنکھہ بند کرو

Apnī (not *tumhārī*) *āṇkh band karo.*

Āp is also used for purposes of intrpduction, thus :—

Ap Dehlī se āyā,—This gentleman has come from Dehli.

* *Wuh apne ghoṛa par sowār hūā.* He rode his (own) horse.
Wuh uske ghoṛe par sowār hūā. He rode his (the other person's) horse.

Ap is also used to denote the word "self" as *maiṉ āp*, I myself or *āp āyā hūṉ*, I have come myself. *Wuh āp se āp āyā*, He came of his own accord.* The word خود *khud*† self, may be used instead of آپ *āp* in this sense.

Demonstrative Pronouns.

These are two, *yeh* 'this,' *woh* 'that,' and are declined thus:—

Singular.

Nom.	یہہ	*yih*	this, he, she, it.
Gen.	اِسکا	*is-kā* or *kī*	of this.
Dat.	اِس کو	*is ko*	to this.
Acc.	اِسکو اِسے	*is ko, ise*	this.
Agent	اِس نے	*is ne*	by this.
Abl.	اِس سے	*is se*	from this.
Loc.	اِس مین	*is meṉ*	in this.
	اِس پر	*is par*	on this.

Plural.

Nom.	یہہ	*yih*	these, they.
Gen.	اِن کا - کی	*in-kā* or *kī*	of these.
Dat.	اِنکو	*in-ko*	to these.
Acc.	اِنھین - انکو	*in-ko* or *inheṉ*	these.
Agent.	اِنھون نے	*inhoṉ-ne*	by these.
Abl.	اِن سے	*in-se*	from these.
Loc.	اِن مین - پر	*in-meṉ, par*	in or on these.

* The reflexive accusative is formed by the use of اپنے کو *apne ko*, اپنے آپ کو *apne āp ko* or اپنے تئین *apne ta' īn*, thus اپنے تئین مار ڈالنا صنع ہے *apne ta' īn mār ḍālna mana hai*. To kill oneself is unlawful.

† *Note.*—In this word and some others the و *wāo* is not sounded خود *khwud* pronounced *khud*, خواب *khwāb* pronounced *khāb*.

Singular.

Nom.	وہ	*wuh*	that, he, she, it.
Gen.	اُسکا - اُسکي	*uskā, uskī*	of him—his
Dat.	اُسکو	*usko*	to him.
Acc.	اُسکو اُسے	*usko, use*	him.
Agent	اُسنے	*us-ne*	by him.
Abl.	اُس سے	*us-se*	from him.
Loc.	اُس مین - پر	*us-mẽ, par*	in or on him.

Plural.

Nom.	وہ - وے	*wuh*, or *we**	those, they.
Gen.	اون کا - کي	*un kā, un kī*	of those.
Dat.	انکو	*un ko*	to those.
Acc.	اُنکو - انهین	*unko, unhẽ*	those.

Plural.

Agent	اُنهون نے	*unhõ ne*	by those.
Abl.	اُن سے	*un se*	from those.
Loc.	اُن مین - پر	*un mẽ par*	in or on those.

The plural number is used respectfully. The form *inhõ*, *unhõ* is generally used in speaking of a number more than two.

RELATIVE PRONOUN, جو *jo* جون (or *jaun*) who, which.

Gen. sing. *jiskā* Gen. plural *jinkā*.

* The author of the *Urdū-i Mu'alla* lays down the rule that وے should be used both for Singular and Plural.

CORRELATIVE PRONOUN, *so* سو (or *taun*) he, &c.

Gen. Sing. *tiskā* Gen. plural *tinkā*.

INTERROGATIVE PRONOUN,* *kaun*? who?

Gen. Sing. *kiskā* Gen. plural *kinkā*.

The remainder of the cases are formed as usual, with post-positions.

Which? is expressed by کَون سا *kaun sā* (fem. *sī*) as *Yeh kaun sī ghorī hai*—Which mare is this?

INTERROGATIVE PRONOUN, of *things only*, کیا *kyā*? what?

Gen. sing. کاہے کا *kāhe kā*. No plural.

Dat. sing. کاہے کو *kāhe ko*.

کاہے کا *kāhe kā* is used to signify *of what material*.

e.g., یہہ صندوق کاہے کا ہے *yeh ṣandūq kāhe kā hai?*

Of what is this box made.

کاہے کو *kāhe-ko*, is used colloquially to signify why? for what reason? *but should be avoided* as a rule; *kyūn?* being used instead. In addition we sometimes hear کاہے کے لئے *kāhe kē liye?* why? for what reason?

INDEFINITE PRONOUN, *ko-ī* کوئی 'someone,' some.

کسی کا - کو - سے sing. *kisī kā, ko, se*. No plural.

kuchh کچھ 'something' (indeclinable).

* This interrogative کَون *kaun* is used both for persons and things.

COMPOUND PRONOUNS—

Indefinite—

کوئي نہين	*ko-ī-nahīṇ*	no one.
کچھہ نہين	*kuchh nahīṇ*	nothing.
دوسرا کوئي	*dusrā ko-ī*	someone else.
اور کوئي	*aur ko-ī*	someone else.
کوئي نہ کوئي	*ko-ī na ko-ī*	someone or other.
کچھہ نہ کچھہ	*kuchh na kuchh*	something or other.
کتنا کچھہ	*kitnā kuchh*	what an amount!
کُچھہ کا کُچھہ	*kuchh kā kuchh*	something quite different.
جو کوئي	*jo ko-ī*	whoever.
جو کچھہ	*jo kuchh*	whatever.
سب کوئي	*sub ko-ī*	everyone.
سب کچھہ	*sab kuchh*	everything.

Interrogative—

اور کون	*aur kaun*	who else?
اور کیا	*aur kyā*	what else.

used in answer to a question, means *of course.**

* A syce, for example, asks صاحب آج سواري کرينگے *ṣāḥib āj sawārī karenge.* Will the master ride to-day. The answer اور کیا *aur kyā* will mean, of course he will.

Similarly *aur kaun karegā?* means, of course I shall do it, *i.e.*, who else will do it.

Definite—ایک اور	*ek aur*	one more.
اور سب	*aur sab*	all the rest.
اور کچھ	*aur kuchh*	something else.
اور کوئی	*aur ko-ī*	someone else.

Verbs.

The Urdu Verbs are of two kinds:—

Transitive, those which need an object expressed or understood, as مارنا *mārnā*, to beat. رکھنا *rakhnā*, to place.

Intransitive, those which have no need of an object, as بولنا *bolnā*, to speak. دوڑنا *dauṛnā*, to run.

There is but one Conjugation in Urdu.

Transitive Verbs have two voices, the *Active* and *Passive*.*

Parts of the Verb.

All Infinitives end in the syllable نا *nā*, and are formed by the addition of this syllable to the root of the verb.

E.g., چلنا *chal-nā* to go, آنا *ā-nā* to come, بولنا *bol-nā* to speak, مارنا *mār-nā* to strike, کاٹنا *kāṭ-nā* to cut, &c., &c.

There are two *genders*, two *numbers*, three *persons*.

There are three *moods*, as follow:—

Indicative; Imperative; Conditional (or Subjunctive).

The Participles are two:—

Imperfect as بولتا *boltā* speaking. (Root + *tā*).

Past as بولا *bolā* spoken. (Root + *ā*).

* See page 67.

There are also two Compound Participles :—

Progressive چلتا ہوا *chaltā hūā* moving, in a state of motion.

Past Conjunctive. This has three forms,

چل - چلکر - چلکے *chal, chalkar, chalke* having moved.

TENSES.

The true Tenses are nine in number :—

Aorist	Formed from Root by means of terminations.
Simple Future	
Past Absolute	Formed from Past Participle either used alone or with auxiliary verbs.
Present Perfect... ...	
Past Perfect	
Future Perfect	
Past Habitual (or Conditional)	Formed from Imperfect Participle as in the tenses formed from the Past Participle.
Present Imperfect ...	
Imperfect	

Of these tenses the *Aorist*, *Imperfect*, *Simple Future*, *Past Absolute*, and *Past Conditional* are simple tenses; the others are compound tenses formed by the aid of the Auxiliary Verb ہونا *honā* to be.

FORMATION OF TENSES.

1. *Tenses formed from the Root*—

The AORIST is formed from the root by adding certain inflectional terminations. This will be best understood by reference to the following :—

Verb.—بولنا *bolnā* to speak. Root بول *bol.*

Aorist—

مَیں بولُوں	*maiṇ bolūṇ*	I speak.
تُو بولے	*tū bole*	thou speakest.

وہ بولے	*wuh bole*	he speaks.
ہم بولیں	*ham boleṇ*	we speak.
تُم بولو	*tum bolo*	you speak.
وہ بولیں	*wuh boleṇ*	they speak.

The first persons singular and plural of this tense are often used in the sense of Let me, or Let us, speak. With the conjunction اگر *agar*, this tense becomes a conditional present, *e.g.*, *Agar maiṇ bolūṇ* = If I should speak.

The SIMPLE FUTURE is formed from the aorist, by the addition of the termination گا to the singular, and گے to the plural.

Example:—

Root بول *bol.* Aorist بولوں *bolūṇ.* Future بولونگا *bolūngā.*

Simple Future—

میں بولونگا	*maiṇ bolūṇgā*	I shall speak.
ہم بولینگے	*ham bolenge*	we shall speak.

The other persons are formed similarly; see Aorist above.

The IMPERATIVE * is formed simply from the root, the singular being identical with the root, and the plural having the same form as the 2nd person plural of the Aorist.

Example:—

لِکھنا *likhnā* to write. Root لِکھ *likh.*

* *Note.*—The Infinitive may be used as an Imperative, see Colloquial Sentences, page 87, last line.

Imperative—

لکھ *likh* *write thou, لکھو *likho* write ye.

2. *Tenses formed from the Imperfect Participle*—

The PAST HABITUAL is formed from the Imperfect Participle, which in all verbs consists of the root with the syllable تا *tā* affixed, or for the feminine تي *tī*.

Example:—دورنا *daurnā* to run. Root دور *daur*.

Imperfect Participle—دورتا *daurtā*. (fem.) دورتي *daurtī*.

Past Habitual form جیتنا *jītnā* to win.

میں جیتتا	*maiṇ jīttā*	I used to win. (*Fem.*)	*jīttī*
تو جیتتا	*tū jīttā*	thou usedst to win.	,,
وہ جیتتا	*wuh jīttā*	he used to win.	,,
ہم جیتتے	*ham jītte*	we used to win.	*jīttāṇ*
تم جیتتے	*tum jītte*	you used to win.	,,
وہ جیتتے	*wuh jītte*	they used to win.	,,

Example:—(see page 221.)

جب جیتتا تب مارے خوشي کے غافل هو جاتا

Jab jīttā tāb māre khushī ke ghāfil ho jātā.

Whenever he won (when he used to win) from joy he used to get careless.

When the conjunction اگر *agar*, if, is used with this tense, it becomes a Conditional, thus:—

* *Note*.—There is also in use a respectful Imperative formed by adding ے, *iye* for the singular and یو *iyo* for the plural, to the root: thus—آپ جائے *Āp jāiye*, Be pleased to go, Sir. See page 84, line 5. The plural form is little used.

اگر میں دوڑتا *agar maiṇ dauṛtā.*

If I had run.*

As an Optative, it is used with کاشکہ *kāshki*, thus :—

کاشکہ میں اوسکو دیکھتا

Kāsh ki maiṇ usko dekhtā.

Would that I had seen him!

3. *Tenses formed from the Past Participle.*

The PAST ABSOLUTE is formed from the Past Participle, which is simply the root with the addition of the syllable *ā* (fem. *ī*).

Example :—

بولنا *bolnā* to speak. Root بول *bol.*

Past Participle—

بولا *bolā* spake (*fem.*) بولي *bolī.*

Past Absolute—

میں بولا (بولي)	*maiṇ bolā* (f.) *bolī*	I spake.
تُو بولا	*tū bolā*	thou spakest.
وہ بولا	*wuh bolā*	he spake.
ہم بولے	*ham bole*	we spake.
تم بولے	*tum bole*	you spake.
وہ بولے (بولیں)	*wuh bole* (f.) *bōlīṇ*	they spake.

اگر میں دوڑتا تو اوسکو پکڑ لیتا

Agar maiṇ dauṛtā to usko pakaṛ letā.

* If I had run I should have caught him.

Compound tenses.

The compound tenses are as follow:—

Present Imperfect, formed from the Imperfect Participle of the verb, with the present of the Auxiliary Verb ہونا *honā* to be, which is thus conjugated: (alike for Masc. and Fem.)

میں ہوں	*maiṇ hūṇ*	I am.
تو ہے	*tū hai*	thou art.
وہ ہے	*wuh hai*	he is.
ہم ہیں	*ham haiṇ*	we are.
تم ہو	*tum ho*	you are.
وہ ہیں	*wuh haiṇ*	they are.

Present Imperfect of بولنا *bolnā* to speak—

میں بولتا ہوں	*maiṇ* (*boltā*) * *hūṇ*	I (speaking) am.
تو بولتا ہے	*tū* (*boltā*) *hai*	thou (speaking) art.
وہ بولتا ہے	*wuh* (*boltā*) *hai*	he (speaking) is.
ہم بولتے ہیں	*ham* (*bolte*) *haiṇ*	we (speaking) are.
تم بولتے ہو	*tum* (*bolte*) *ho*	you (speaking) are.
وہ بولتے ہیں	*wuh* (*bolte*) *haiṇ*	they (speaking) are.

The Imperfect is formed from the Imperfect Participle with the past tense of the Auxiliary Verb ہونا *hona* to be, which is conjugated thus:

مَیں تھا (تھی)	*maiṇ thā* (*thī*)	I was.
تُو تھا	*tū thā* „	thou wast.
وُہ تھا	*wuh thā* „	he was.

* Fem. *boltī* for both singular and plural.

ہَم تھے (تھیں)	*ham the* (*thīṇ*)	we were.	
تُم تھے	*tum the* „	you were.	
وُہ تھے	*wuh the* „	they were.	

Hence the Imperfect may have a habitual or continuous sense, though تھا *thā* is then more idiomatically omitted.

Imperfect of the verb دوڑنا *dauṛnā*—

مَیں دوڑتا تھا	*maiṇ dauṛtā thā*	I was running, or used to run.	
تُو دوڑتا تھا	*tū dauṛtā thā*	thou wast	&c.
وہ دوڑتا تھا	*woh dauṛtā thā*	he was	&c.
ہم دوڑتے تھے	*ham dauṛte the*	we were	&c.
تُم دوڑتے تھے	*tum dauṛte the*	you were	&c.
وہ دوڑتے تھے	*wuh dauṛte the*	they were	&c.

The Past Tense of the Auxiliary Verb ہونا *honā*, has also a feminine form, thus :—

مَیں تھی	*maiṇ thī*	I a (woman) was.
تُو تھی	*tū thī*	thou „ wast.
وُہ تھی	*wuh thī*	she was.
ہَم تھیں	*ham thīṇ*	we (women) were.
تُم تھیں	*tum thīṇ*	you „ were.
وہ تھیں	*wuh thīṇ*	they „ were.

Thus the Imperfect feminine will be—

میں دوڑتی تھی *maiṇ dauṛtī thī* I was running.

وہ روتی تھیں *wuh rotī thiṇ* they were weeping.

The PRESENT PERFECT is formed from the Past Participle by the addition of the present tense of the auxiliary verb ہونا *honā* to be: Thus—

مَیں بولا ہوں	*main bolā hūṇ*	I have spoken.
تو بولا ہے	*tū bolā hai*	thou hast spoken.
وہ بولا ہے	*wuh bolā hai*	he has spoken.
ہم بولے ہیں	*ham bole haiṇ*	we have spoken.
تُم بولے ہو	*tum bole ho*	you have spoken.
وہ بولے ہیں	*wuh bole haiṇ*	they have spoken.

In the feminine the terminations of the participle must be changed to ī, *e.g.*, میں بولی ہوں *maiṇ bolī hūṇ* and so on.

N.B.—The tenses formed from the past participle in Active Transitive Verbs are different in construction, as the particle نے *ne* of the Agent Case must always be used: Thus—

I struck میں نے مارا *maiṇ ne mārā.*

I have struck میں نے مارا ہے *maiṇ ne mārā hai.*

This will be explained in its proper place, *see* page 63.

The PAST PERFECT (*Pluperfect*) is formed from the Past Participle together with the past tense of the Auxiliary Verb ہونا *honā* to be.

Example:—		*Masculine.*
میں بولا تھا	*maiṇ bolā thā*	I had spoken.
تو گیا تھا	*tu gayā thā*	thou hadst gone.
وہ آیا تھا	*wuh āyā thā*	he had come.
ہم لیگئے تھے	*ham legaye the*	we had gone away with.
تم ہنسے تھے	*tum haṇse the*	you had laughed.
وہ روئے تھے	*wuh ro-ye the*	they had cried.
	Feminine.	
میں بولی تھی	*maiṇ bolī thī*	I had spoken.
وہ آئی تھی	*wuh ā-ī thī*	she had come.
وہ روئیں تھیں	*wuh rō-īn thīṇ*	they had cried.

The FUTURE PERFECT is formed from the Past Participle together with the future of the Auxiliary Verb ہونا *honā*.

Example:—

میں گیا ہونگا	*maiṇ gayā hūṇgā**	I shall have gone.
تو گیا ہوگا	*tu gayā hogā*	thou shalt have gone.
وہ گیا ہوگا	*wuh gayā hogā*	he shall have gone.*
ہم گئے ہونگے	*ham ga-ye hoṇge*	we shall have gone.
تم گئے ہونگے	*tum ga-ye hoṇge*	you shall have gone.
وہ گئے ہونگے	*wuh ga-ye hoṇge*	they shall have gone.

* Fem. *maiṇ gaī hungī*, &c. This tense has an idiomatic use signifying probability, *e.g.*, وہ گیا ہوگا *wah gayā hogā* = I expect he has gone, he has probably gone.

In addition to these there are certain other forms which are rather to be called phrases than true tenses. These are, however, called tenses by grammarians, and are :—

Future Imperfect, expressing future continuous action.

Present Potential, expressing contingent action.

Past Continuous Potential, } **expressing past contingent**
Past Perfect Potential. } action.

They need only be indicated briefly, thus—

Future Imperfect—

میں چلتا ہونگا *maiṇ chaltā hūṇgā* I shall be going. *

Present Potential—

میں لکھتا ہوں *maiṇ likhtā hoṇ* I may be writing. †

Past Continuous Potential—

میں چلتا ہوتا *maiṇ chaltā hotā* I might have been going,

with اگر *agar* if, this becomes a conditional = If I had been going.

Past Perfect Potential—

میں چلا ہوتا *maiṇ chalā hotā* I might have gone.

Example :—

If you had been going I might have gone with you.

Agar tum chalte hote to maiṇ bhī tumhāre sāth chalā hotā.

Conjugation of Active Transitive Verbs.

An Active Transitive Verb is conjugated exactly in the same way, except that in the perfect and pluperfect tenses, the object of the action is put in the accusative case with the postposition *ko*, and the verb in the past absolute, the person acting being indicated by the pronoun in the agent case with نے *ne* thus—

* Fem. *chaltī hungī.*

† Very rarely used.

I killed the tiger.* (I have already mentioned.)

میں نے شیر کو مارا

Maiṇ ne sher ko mārā.

There is a better form in which it may be expressed—thus, by putting the object in the nominative, and the verb in the past absolute form, agreeing in gender and number with the noun to which it refers, thus—

میں نے شیرنی ماری

Maiṇ ne shernī mārī. †

I killed a tigress. (not a tiger.)

میں نے گھوڑا دیکھا

Maiṇ ne ghoṛā dekhā.

I saw a horse. (not any particular horse.)

The grammatical difference is merely that in the 1st case the verb is impersonal; in the 2nd, it is personal; the two constructions are comparable with the Latin forms—

1. Delendum est Carthaginem.
2. Delenda est Carthago.

Analysis of the Agent Case.

Whenever it is desired to express that an action has been completed, and the action is one which requires an object either expressed or understood, and this object is governed by an *active transitive verb*, there is but one way in which this idea can

* This construction puts the object of the action in a more definite form, and implies a previous mention or knowledge of the object in most cases. *It should not be used except under these circumstances.*

† This construction is used where the connection between the verb and its object is very close and is to be emphasised, *viz.*, It was a tigress I killed; or where the object is indefinite, or has not been previously mentioned. As it necessitates a knowledge of the gender of the object, the former construction is often (very improperly) used by beginners.

be expressed in Urdu, and that is by using the past tense in the third person. The subject is put first with the postposition نے *ne*, and the object is either put in the formative with the postposition کو *ko*, or in the subjective, thus—

The king dismissed the wazír.

راجا نے وزیر کو معزول کیا

Rājā ne wazīr ko ma'zúl kīyā.

The thief drove the horses.

چور نے گھوڑوں کو ہانکا

Chor ne ghoṛoṇ ko hāṇkā.

The Maulaví wrote a letter.

مولوي صاحب نے چٹھي لکھي

Maulavī Ṣāḥib ne chiṭṭhī likhī.

It will be noticed that where the object is put in the formative with *ko*, whether it be masculine or feminine, singular or plural, the verb is used in the 3rd person masculine singular; but where the object is put in the nominative (subjective) case, the verb must agree with it in gender and number.

Example :—

Masc. S.—He sang a song.

اوسنے ایک گیت گایا *usne ek gīt gāyā.*

Masc. Pl.—He shot five tigers.

اوسنے پانچ شیر مارے *usne pānch sher māre.*

Fem. S.—He caught a fish.

اوسنے ایک مچھلي پکڑي *usne ek machhlī pakṛī.*

Fem. Pl.—He killed all the flies.

اوسنے سب مکھیاں ماریں *usne sab makkhiyāṇ māriṇ.*

The reason of this seems to be as follows :—

In the first case the predominant idea is the action expressed by the verb used, thus in example (*a*) the idea is

Rājā ne ma'zūl kiyā.
The king dismissed.

This is obviously incomplete, and the mind asks "Whom?" The answer is given, *Wazīr ko* = the wazīr. The wazīr is a well-known officer, and consequently is defined, and is therefore put in the objective case with *ko*.

In the second case the object of the action is the predominant idea and influences the gender of the verb : thus in (*b*) the word *chiṭṭhī* leads the mind to enquire who wrote the letter, and this want is supplied by the words *Maulavī Ṣāḥib ne*, which convey the information desired.

This construction with the particle نے *ne* is one of the greatest sources of stumbling to beginners in Urdu—owing to there being certain verbs which are at first sight transitive (such for instance as لیجانا *lejānā* to take away), but are really intransitive, grammatically speaking. Mistakes will never be possible if it is remembered that *certain verbs are transitive in English but intransitive in Urdu.* For instance, the verbs to *bring* (*leānā*) and to *take away* (*lejānā*) are in English active transitive verbs, but in Urdu are intransitive. Why is this?

* Another instance of this construction is :—

یہہ عرض وزیر کی پادشاہ نے سنی *Yeh 'arẓ wazīr ki pādshāh ne sunī*
The king listened to this representation of his wazīr.
Here the representation is the predominant idea.

Simply because they are translated by words whose meaning is respectively *having taken to come* and *having taken to go.*

The first part of the verbs, لے *le*, is merely a participle, and it is the latter part آنا *ānā*, جانا *jáná* of the really compound verbs which determines the construction. For example—

نوکر کتاب لیگیا *Naukar kitāb legayā.*

The servant took away the book, *i.e.*, the servant (having taken the book) went. نوکر گیا *Naukar gayā* is the actual statement, کتاب لے *kitāb le* is simply a parenthesis. Similarly, the washerman has brought the washing

دھوبی جگان لے آیا *Dhobi jugān leāyā.*

The same applies to *lānā* which is really *le-ānā* = having taken to come. *Lenā* to take, is of course transitive.

The verbs کہنا *kahnā* to say, سوچنا *sochnā* to think, سمجھنا *samajhnā* to understand, are in Urdu active transitive verbs *with the object understood;* thus for example—

وزیر نے کہا *wazīr ne kahā*, the wazīr said.

میں نے نہیں سمجھا *main ne nahiṉ samjhā.* I did not understand (his meaning).

اوس نے یوں سوچا *Us ne yūṉ sochā.* He thought thus.

THE PASSIVE VERB.*

The passive in Urdu is formed by combining the *past participle* of transitive or intransitive verbs with the verb

* *N.B.*—The passive construction is not allowable in Urdu in cases where the agent is known.

Thus, He was killed, will be وہ مار ڈالا گیا *wuh mār ḍālā gayā*, but, He was killed by a tiger, will be translated شیر نے اوسکو مار ڈالا *Sher ne us ko mār ḍālā.*

جانا *jānā* to go; as from لینا *lenā* to take, لیا جانا *liyā jānā* to be taken; بولنا *bolnā* to speak, بولا جانا *bolā jānā* to be spoken.

The verb is then conjugated like the ordinary verb, with such changes in the termination of the past participle as may be necessitated by the person and number. A few examples will illustrate the use of the passive verb. دیکھنا *dekhnā* to see, دیکھا جانا *dekhā jānā* to be seen:

میں دیکھا جاونگا *maiṇ dekhā jāūṇgā* I shall be seen.

وہ دیکھی جایگی *wuh dekhī jāegī* She will be seen.

میں دیکھاگیا *maiṇ dekhā gayā* I was seen.

ایسی بات نہیں بولی جاتی

Aisī bāt nahīṇ bolī jātī.

Such a word is not spoken. (*i.e.*, is improper).

This will serve as a guide to the formation of the rest of the tenses of the passive verb, the verb جانا *jānā* being conjugated regularly throughout.*

Derived Verbs.

Causal Verbs.—(*a*) A neuter verb is converted into a transitive verb by adding *alif* to the root, shortening a preceding long vowel.

Thus بولنا *bolná* to speak, بلانا *bulānā* to call, (the *wao* و being shortened to *zamma*).

Also by lengthening the short vowel in the root supplying its place by the corresponding weak consonant thus—

کٹنا *kaṭnā* to be cut, becomes کاٹنا *kāṭnā* to cut.

* *Note.*—The student is advised to practise the formation of these tenses with various verbs.

چھلنا *chhilnā* to be peeled, becomes چھیلنا *chhīlnā* to peel.

مُڑنا *muṛnā* to be turned, becomes موڑنا *moṛnā* to turn.

(*b*) A transitive verb treated in the same way as at (*a*) becomes *Causal* thus پڑھنا *paṛhnā* to read, پڑھانا *paṛhānā* to teach.

Double causals are formed by inserting the syllable وا between the root and infinitive ending, thus: پڑھوانا *paṛhwānā* to cause to teach, to get taught.

کاٹنا	*kāṭnā*	to cut (anything).
کٹانا	*kaṭānā*	to get (a thing) cut.
کٹوانا	*kaṭwānā*	to get someone else to get (a thing) cut.

Example of Causals and Double Causals:—

آج بال کٹاؤنگا *āj bāl kaṭāūṇgā* I will have my hair cut to-day.

اپنی سبق سُناؤ *apnī sabaq sunāo* Make me hear (*i.e.*, repeat) your lesson.

یہ کتاب چھپواؤ *yeh kitāb chhapwāo* Get this book printed.

یہ روپئے گِنواؤ *yeh rupa-e ginwāo* Get these rupees counted (by someone else).

COMPOUND VERBS.

The most important of these are the following:—

INTENSIVES.—Formed by adding an infinitive form to the root form of another verb.

Example:—پی جانا *pī jānā* to drink off.

بول اُٹھنا *bol uṭhnā* to speak (unexpectedly).

گر پڑنا *gir parnā* to fall down.

کاٹ ڈالنا *kāṭ ḍalnā* to cut to pieces.

POTENTIALS.—Formed by adding the verb سکنا *saknā* (to be able) to either the root form or inflected infinitive of another verb. بولنے سکنا *bolne saknā* or بول سکنا *bol saknā* to be able to speak, *e.g.*, *wuh bolne nahīn saktā.* He cannot speak. *See* glossary to Bāgh-o Bahār, part I, page 172.

COMPLETIVES.—By adding the verb چُکنا *chuknā* (to finish) to the root form of another verb.

e.g., لِکھ چکنا *likh chuknā* to finish writing.

N.B.—It must be remembered that the verb چُکنا *chuknā* is intransitive, مَیں لِکھ چکا ہوں *maiṇ likh chukā hūṇ* I have finished writing.

CONTINUATIVES.—By adding one of the verbs جانا *jānā*, or رہنا *rahnā* to an inflected present participle.

as, بکتے جانا *bakte jānā* to go on talking.

پڑھتے رہنا *paṛhte rahnā* to keep on reading.*

* See also page 221, Urdu line 4. If the participle is not inflected the meaning is somewhat different having the sense of continuing an action in which one is already engaged.

E.g.,—*Wuh khātā rahā.*—He went on eating.

Wuh suntā nahīn, barabar boltā rahtā hai. } He will not listen, but keeps on talking all the time.

Closely connected with this is the statical form of the past participle of the verb *rahnā* combined with the root of the verb: thus

وہ سو رہا ہے *wuh so rahā hai*, he is asleep.

Examples of all these verbs will be found in the passages for translation, pp. 213 to 252.

Frequentatives or Habituals.—By adding the verb کرنا *karnā* to a past participle uninflected, *e.g.*, رویا کرنا *royā karnā* to repeatedly weep, سویا کرنا *soyā karnā* to be in the habit of sleeping.

Inceptives.—By adding the verb لگنا *lagnā* to an inflected infinitive, *e.g.*, بولنے لگنا *bolne lagnā* to begin to speak.

Imminents.—By adding the verb چاهتا *chāhnā* (to wish) to an inflected infinitive, *e.g.*, وہ آنے چاهتا هی *wuh āne chāhtā hai* he is just coming, پانی پڑنے چاهتا هے *pānī paṛne chāhtā hai.* It is about to rain.

N.B.—This verb چاهنا constructed with the past participle forms a *desiderative*, e.g., ایا چاهتا *āyā chāhnā* to wish to come.*

The construction of a sentence in Urdu differs from the English as the order to be observed is as follows :—

Either——Subject——Object——Verb. For example—

راجا نے شیر کو مارا *Rājā ne sher ko mārā.*

or———Agent——Subject——Verb.

راجا نے شیرنی ماری † *Rājā ne shernī mārī.*

The use of the Infinitive.

The Infinitive is used in Urdu as a verbal noun, to express abstract ideas.

For example :

پادشاہ کو وزیر کا کہنا یاد آیا *Pādshāh ko vazīr kā* kahnā *yād āyā* The king remembered *the saying* of the wazīr.

کسی عزیز کا مرنا سخت نا گوار هی *Kisī 'azīz kā* marnā *sakht nā guwār hai.*

* This rule is, however, not invariably observed, *vide* p. 230, Urdu line 7.

† *Vide* pages 63 to 66 for the explanation of these several constructions.

The death of any beloved one is very hard to bear.

جي کا متلانا *Jī kā* matlānā. *Feeling sick.*

When thus used it is naturally subject to inflection for the various cases: thus

اوسکے آنے کي خبر *Us ke āne kī khabar.* The news of his arrival.

سوائے رونے کے *Siwāe rone ke.* Except weeping.

میرے آنے سے *Mere āne se.* On my arrival, &c.

It may also take the feminine termination when compounded with substantives of feminine gender: *e.g.*

دعا مانگي *du'ā māngnī* Asking a blessing.

سرنگ اڑاني *Surang uṛānī* Springing a mine.

باتیں بنانیں *Bāteṇ banānīṇ* Making up a story.*

Constructed with the verb هونا *honā* to be, the uninflected infinitive gives the idea of *necessity*, *e.g.*,

ایک روز مرنا هی *Ek roz marnā hai.* Death is necessary some day or other.

ایسا کہنا هوگا *Aisā kahnā hogā.* We must say.

همارا جانا هوا *Hamārā jānā hūā.* I had to go.

Concord of the Verb.

It must be remembered, (*a*) that the verb must always agree in gender and number with its subject if that subject be not more than one. *See* Example (*a*), p. 73.

(*b*) If the subjects be more than one and are rational beings, the verb is plural, the natural order of persons being preserved, and if they are of different genders the masculine is preferred.

* This plural infinitive is of rare occurrence, especially in modern Urdu, in which the feminine infinitive is gradually falling into disuse.

(*c*) If the subjects are numerous, impersonal, and of varying genders, the verb should always agree with the nearest subject, though a singular verb is permissible after a number of impersonal subjects each of which is in the singular.

If these few rules be borne in mind and those relating to the concord of the adjective and the qualified noun, there will be found no difficulty in constructing a thoroughly grammatical sentence in Hindustani.

Examples:—

(*a*) Subject, Masculine Singular.

یہہ پانی بہت جلد بہتا ہی

Yeh pānī (m.) *bahut jald bahtā hai.*

This water flows very fast.

(*a*) Subject, Feminine Singular.

میری گھوڑی تیزی کرتی ہی

Merī ghoṛī tezī kartī hai.

My mare is impetuous.

(*b*) Subjects, Rational of the same gender.

میرا چچا اور اوسکا بیٹا آگئے ہین

Merā chachā aur uskā beṭā ā ga-e haiṇ.

My uncle and his son have arrived.

(*b*) Subjects, Rational of different genders.

میرا بہای اور بہن دہلی کے رہنیوالے ہین

Merā bhāī (m.) *aur bahiṇ* (f.) *Dihlī ke rahne wāle haiṇ.*

My brother and sister are inhabitants of Dihlī.

(*c*) Subjects numerous, impersonal, of varying gender.

اس باغ کے پھول پھل روشین کیاریاں اور
فوارے بہت اچھے لگتے ہین

Is bāgh ke phūl (m.) *phal* (m.) *rawishen* (f.) *kīyārīyān* (f.) *aur fawwāre* (m.) *bahut achche lagte hain.*

The flowers, fruits, paths, beds and fountains of this garden are very pleasant.

(*c*) Subjects numerous, each in the singular and impersonal.

اوسکي بندوق بلم تلوار اور خنجر چوري گيا هی

Uskī bandūq, ballam, talwār aur khanjar chorī gayā hai.

His gun, spear, sword and dagger have been stolen.

Adverbs.

Adverbs are particles used to qualify any word or sentence in connection with which they occur, and have reference either to time, place, or manner, Arabic adverbs ending in *an* occur frequently, such as *fauran* instantly, *baghtatan* suddenly. The following is a list of adverbs :—

آج	*āj*	to-day.
کل	*kal*	yesterday, (or in future) to-morrow.
آجکل	*ājkal*	nowadays.
پرسون	*parsoṇ*	day before yesterday, (or in future) the day after to-morrow.*
ترسون	*tarsoṇ*	three days hence.
همیشه	*hamesha*	always.
نت	*nit*	always.

* "The day before," is to be translated گئے دن *ga'e din*, that is, the by-gone day. Similarly "the night before" is گئي رات *ga'ī rāt.*

جونہین	*joṇ hīṇ*	as soon as.
جھٹ	*jhaṭ*	instantly.
تُرت	*turt*	quickly, soon.
آگے	*āge*	before (of time.)
آگے	*āge*	in front, before (of place.)
سامھنے	*sāmhne*	in front, before (of place.)
پاس	*pās*	near, at the side of.
اوپر	*ūpar*	over, above, upon.
نیچے	*nīche*	below, under.
پار	*pār*	beyond.
وار پار	*wār pār*	through and through.
شاید	*shāyad*	possibly, perhaps.
البتّہ	*albatta*	certainly.
بے شکّ	*be shakk*	undoubtedly.
دھیرے	*dhīre*	gently.
زور سے	*zor se*	violently.
بس	*bas*	enough.
زیادہ	*ziyāda* vulgo *jāstī*	more.
جون تون	*joṇ toṇ**	the best way he could.

* or جون تون کرکے *joṇ toṇ karke.*

TABLE OF A QUINTUPLE SERIES OF ADVERBS OF TIME, PLACE, MANNER, QUANTITY, AND NUMBER, FORMED FROM THE FIVE PRONOUNS, يِہ YIH, وُہ WUH, كَون KAUN, جَون JAUN, تَون TAUN, AS UNDER:

	NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
	يِہ *yih*, this.	وُہ *wuh*, that.	كَون *kaun*, who.	جَون *jaun*, who, which	تَون *taun*, that same.
1	اب *ab*, now.	اُسوقت *us-waqt*, then.	كب *kab*, / كد *kad*, } when?	جب *jab*, / جد *jad*, } when.	تب *tab*, / تد *tad*, } then.
2	يہاں *yahāṇ*, here.	وہاں *wahāṇ*, there.	كہاں *kahāṇ*, where?	جہاں *jahāṇ*, wherever.	تہاں *tahāṇ*, there.
3	ادھر *idhar*, hither.	اُدّھر *udhar*, thither.	كدّھر *kidhar*, where?	جدّھر *jidhar*, whither.	تدّھر *tidhar*, thither.
4	يُون *yūṇ*, this.	وُون *wūṇ*, in that way.	كيُون *kyūṇ*, how?	جيُون *jyūṇ*, as.	تيُون *tyūṇ*, so, same.
5	ايسا *aisā*, like this.	ويسا *waisā*, like that.	كيسا *kaisā*, like what?	جيسا *jaisā*, like, which.	تيسا *taisā*, like that.
6	اتّا *ittā* / إيتا *etā* } this much.	اُتّا *uttā*, / اوتا *otā*, } that much.	كتّا *kittā*, / كيتا *keta*, } how much?	جتّا *jittā*, / جيتا *jetā*, } as much.	تتّا *tittā*, / تيتا *tetā*, } so much.
7	إتّنا *itnā* / إيتّنا *etnā* } this many.	اُتّنا *utnā*, / اوتّنا *ūtnā*, } that many.	كتّنا *kitnā*, / كيتّنا *ketnā*, } how many?	جتّنا *jitnā*, / جيتّنا *jetnā*, } as many.	تتّنا *titnā*, / تيتّنا *tetnā*, } so many.

N.B.—*This table is known as Dr. Gilchrist's Philological Harp.*

Postpositions.

These parts of speech follow the noun, which is put in the genitive inflected form. Most of them take the masculine form کے *ke*, **but a few take** کی *kī*. **These latter are—**

بابت *bābat* on account of. طرف *ṭaraf* in direction of.

خاطر *kẖāṭir* for the sake of. طرح *ṭaraḥ* after manner of.

معرفت *ma'rfat* by means of.

نسبت *nisbat* in comparison with.

مانند *mānind* like.

These four: مانند *mānind*, نسبت *nisbat*, معرفت *ma'rfat*, بابت *bābat*, sometimes *precede* the noun, in which case they take کے *ke* like the others; a few of the most common of which are here given—

آگے	*āge*	before (both of time and place).
باعث	*bāiṣ*	means, cause.
بدلے	*badle*	instead of.
برابر	*barābar*	equal to, level with.
باهر	*bāhar*	outside.
بعد	*ba'd*	after (of time).
پیچھے	*pīchhe*	after (of time or place).
لائق	*lā'iq*	worthy.
لئے	*lī'ye*	for the sake.
موافق	*muwāfiq*	like.
بموجب	*bamūjib*	in accordance with.*

* *e.g. Ap ke ḥukm ke bamūjib.*
In accordance with your honour's order.

مطابق	*muṭābiq*	in accordance with.
بر خلاف	*bar khilāf*	in opposition to.
نزدیک	*nazdīk* vulgo *nagīch*	near.
نیچے	*nīche*	beneath.
پاس	*pās*	near, in the possession of.
سامھنے	*sāmhne*	before (of place only).
امھنے	*āmhne sāmhne*	facing each other.
ساتھہ	*sāth*	with.
سنگ	*saṇg*	with.
اوپر	*ūpar*	above.
واسطے	*wāsṭe*	for the sake of.
یہاں ھاں	*yahāṇ, hāṇ*	with, at the home of.
ذریعے	* *zari'e*	by means of.
وسیلے	* *wasīle*	by means of.
سبب	* *sabab*	by reason of.

Conjunctions.

اگر *agar* followed by تو *to*, if—then, in that case.†

* These are compounded with *ba* and *precede* the noun, or with the ablative preposition *se* and *follow* it, *e.g.* :—

Mohan ke zari'e se or *Bazari'e Mohan ke.* } by Mohan's aid.

Ba sabab muflisī ke or *Muflisī ke sabab se.* } by reason of poverty.

† Example :—

Agar wuh ātā to main khush hotā. If he had come I should have been pleased.

اگرچه *agarchi* followed by		لیکن *lekin*,		}	although—still.
or by توبهي *to bhī* or		تاهم *tā ham*		}	
اور *aur*	followed by	اور	*aur*		both—and.
بهي *bhī*	,,	بهي	*bhī*		both—and.
چونکه *chūṇki*	,,	لهذا	*lihāẕa*	}	since—therefore.
	or	اس لئے	*Is līye*	}	
			goyā		as though.
جب تک * *jab tak*	,,	تب تک	*tab tak**		while
جو *jo*	,,	تو	*to*		if—then.
خواه *khwāh*	,,	خواه	*khwāh*		either—or.
هر چند *harchand*	,,	لیکن	*lekin*	}	although—yet.
	or	توبهي	*to bhī*	}	
چاهے *chāhe*	,,	چاهے	*chāhe*		whether—or. †

Interjections.

خبردار *khabardār*	take care!
شاباش *shābāsh*	bravo—well done.
واه واه *wāh wāh*	dear me! bravo.
افسوس *afsos*, or حیف *ḥaif*	alas!

* *Jab ta tak sāṇs tak ās.* While there is life there is hope.

† *Chāhe jiūn chāhe marūn.* Whether I live or die.

Harchand (see page 248, Urdu line 13).

Names of Months Hindū and Muḥammedan.*

English.	Hindu.	Muḥammedan.
January.	پوس *Pūs.*	محرّم *Muḥarram.*
February.	ماگھ *Māgh.*	صفر *Ṣafar.*
March.	پھاگن *Phāgun.*	ربیع الاوّل *Rabī'ul-awwal.*
April.	چیت *Chait.*	ربیع الثاني *Rabī'uṣ-ṣānī.*
May.	بیساکھ *Baisākh.*	جمادي الاوّل *Jamādīu-l-awwal.*
June.	جیٹھ *Jeṭh.*	جمادي الثاني *Jamādīu-ṣ-ṣānī.*
July.	اساڑھ *Asāṛh.*	رجب *Rajab.*
August.	ساون *Sāwan.*	شعبان *Sha'bān.*
September.	بھادون *Bhādoṇ.*	رمضان *Ramaẓān.*
October.	کوار *Kuār.*	شوال *Shawwāl.*
November.	کاتک *Kātik.*	ذی القعدہ *Ẓīl Qa'dah.*
December.	اگھن *Agahan.*	ذی الحجہ *Ẓīl Ḥijjah.*

REMARKS.

*The correspondence of these months with the English months is only approximate owing to the different systems of reckoning.

N.B.—The Hindū year commences with the month بیساکھ *Baisākh.*

The Muḥammedan year commences with the month محرّم *Muḥarram.*

Days of the week.

English.	Urdū.	Hindī.	Pronunciation.
Sunday.	اتوار	इत्वार	*Itwār.*
Monday.	سوموار - پیر	सोमवार	*Pīr* or *Somwār.*
Tuesday.	منگل	मङ्गल	*Maṇgāl.*
Wednesday.	بدھ	बुध	*Budh.*
Thursday.	جمعرات	बिफै	*Juma'rā* or *Biphai.*
Friday.	جمعہ	सूक	*Jum'ah* or *Sūk.*
Saturday.	سنیچر هفته	सनीचर	*Sanīchar* or *Hafta.*

The following formula is given for converting the Christian into the corresponding Muḥammedan year, and *vice versâ* :—

$$H \times \cdot 97 + 621 \cdot 54 = C$$

$$\frac{C - 621 \cdot 54}{\cdot 97} = H$$

where H is the Muḥammedan year—*year of the Hegira* (A.H.) Hijri هجري (ھ)

C. is the Christian year. (A.D.) عیسوي *'Isawī* (ع)

For example, 1894 A.D. by this formula will be found to correspond to 1312 A.H.

If from the Muḥammedan year thus found we deduct eleven, we get the Hindu year (Sambat), 1312-11 = 1301 (Sambat).

PART II.

COLLOQUIAL SENTENCES.

N.B.—*The student is advised to study this portion of the book very carefully—paying especial attention to those sentences to which an asterisk* is prefixed, as they contain examples of specially important idioms or constructions.*

General Phrases.

Guft-o-gū. Bāt chīt.	گفت وگو - بات چیت
Who are you ? *Tū kaun hai ?*	تو کون ہی
Who is that man ? *Wuh kaun shakhṣ hai ?*	وہ کون شخص ہی
What is your name ? *Tumhārā kyā nām hāi ?*	تمہارا کیا نام ہی
Where do you come from ? *Tum kahāṇ se āte ho ?*	تم کہان سے آتے ہو
What do you want ? *Kyā māṇgte ho ?*	کیا مانگتے ہو
Where do you live ? *Tum kis jagah rahte ho ?*	تم کس جگہہ رہتے ہو

What is your trade?
Tumhārā kyā pesha hai?
تمہارا کیا پیشہ ہی

Where are you going?
Kidhar jāte ho?
کدھر جاتے ہو

Where is my servant?
Hamārā naukar kahāṇ?
ہمارا نوکر کہان

Call my syce (groom).
Hamāre sā-is ko bulāo.
ہمارے سائس کو بلاو

When will you return?
Tum kab tak phir āoge?
تم کب تک پھر آوگے

In a week's time.
Ek hafte ke 'arṣe meṇ.
ایک ہفتے کے عرصے میں

In a few days.
Thoṛe roz ba'd.
تھوڑے روز بعد

Do you know my house?
Tum mere baṇgle ko pahchānte ho?
تم میرے بنگلے کو پہچانتے ہو

It is near the Fort.
Qil'e ke pās hai.
قلعے کے پاس ہی

On the bank of the river.
Daryā ke kināre par.
دریا کے کنارے پر

Not far from the Church.
Girjā ghar se thoṛī dūr.
گرجا گھر سے تھوڑی دور

You go on in front.
Tum āge jāo.
تم آگے جاو

I will follow after.
Ham pīchhe se āweṇge. — ہم پیچھے سے آوینگے

How far is the Post Office?
Dāk-khāna kitnī dūr hai? — ڈاک خانہ کتنی دور ہی

*About a mile from here.
Yahāṇ se ko-ī ek mīl hai. — یہاں سے کوئی ایک میل ہی

Send for a carriage.
Ek gāṛī māṇgāo. — ایک گاڑی منگاو

I want a closed carriage.
Band gāṛī chāhiye. — بند گاڑی چاہئے

Now I am ready.
Ab maiṇ ṭaiyār hūṇ. — اب مین طیار ہون

Your horse is lame.
Tumhārā ghoṛā laṇgṛātā hai. — تمہارا گھوڑا لنگڑاتا ہی

He goes very slowly.
Wuh bahut mīṭhā jātā hai. — وہ بہت میٹھا جاتا ہی

*I shall be late.
Ham ko der lagtī hai. — ہم کو دیر لگتی ہی

Look sharp—whip up.
Jaldī karo—chābuk māro. — جلدی کرو - چابک مارو

Open the windows.
Khiṛkiyoṇ ko khol do. — کھڑکیون کو کھول دو

*Shut the door.
Darwāze ko band karnā. — دروازے کو بند کرنا

* Observe the construction.

Drive to the Telegraph Office.
Tār-ghar par hāṅk kar le jāo.
تار گھر پر ہانک کر لیجاو

Afterwards to the railway station.
Ba'd us ke, rel ke isteshan par jāo.
بعد اوسکے - ریل کے اسٹیشن پر جاو

Ask if there is a letter for me.
Pūchho, mere līye ko-ī chiṭṭhī hai yā nahīṇ ?
پوچھو میرے لیئے کوئي چٹھي ہی یا نہین

Where is the Pay Office ?
Bakhshī Ṣāḥib kā daftar kidhar hai ?
†بخشي صاحب کا دفتر کدھر ہي

On the other side of this street.
Is raste kī dūsrī ṭaraf.
اس رستے کي دوسري طرف

Opposite the Staff Office.
Birgid Mejar ke daftar ke sāmne.
برگد میجر کے دفتر کے سامنے

Beyond the Cavalry Mess.
Risāle ke Messkoṭ kī parlī ṭaraf.
رسالے کے میس کوٹ کي پرلي طرف

This side of the European Infantry Mess.
Lāl Kurtī ke Messkoṭ kī warlī ṭaraf.
لال کرتي کے میس کوٹ کي ورلي طرف

On the right of the road.
Saṛak kī dāhnī ṭaraf par.
سڑک کي داهني طرف پر

To the left of the shops.
Dukānoṇ kī bāīṇ ṭaraf.
دکانون کي بائین طرف

† بخشي خانہ *Bakhshīkhāna.* Pay office.

This is the Native Infantry Mess.
Yeh Kālī Palṭan kā Messkoṭ hai.
یہہ کالي پلٹن کا میس کوٹ ہی

The Lieutenant-Governor's house.
Lāṭ Ṣāḥib kī koṭhī.
لاٹ صاحب کي کوٹھي

Is Mr.————at home?
——Ṣāḥib ghar meṇ haiṇ?
صاحب گھر مین ہین

Not at home, Sir.
Ḥuzūr, darwāza band hai.
حضور دروازہ بند ہے

Very well, take my card.
Achchhā, ṭikaṭ le lo.
اچھا ٹکٹ لے لو

Put this box into the gārī.
Yeh ṣanduq gāṛī meṇ rakho.
یہہ صندوق گاڑي میں رکھو

*Be careful not to break it.
Khabardār, usko mat toṛo.
خبردار اوسکو مت توڑو

Sir, a gentleman has called.
Ḥūzūr ek bāhar kā Ṣāḥib āyā hai.
حضور ایک باہر کا صاحب آیا ہی

Very well, admit him.
Bahut achchhā, salām do.
بہت اچھا سلام دو

What o'clock is it?
Kitne baje haiṇ?
کتنے بجے ہین

Twenty minutes past eight.
Aṭh baj ke bīs minaṭ haiṇ.
آٹھ بج کے بیس منٹ ہین

A quarter to six.
Paune chhe baje.
پونے چھہ بجے

* Observe the construction. We may also say مت توڑنا *mat tornā.* This use of the infinitive in the negative gives increased emphasis to the command.

Call me at seven to-morrow. مجھے کل صبح کے سات بجے
Mujhe kal ṣubḥ ke sāt baje jagāo. جگاو

Order my horse. گھوڑے کے واسطے حکم دو
Ghoṛe ke wāsṭe ḥukm do.

Which saddle—the parade saddle? کون سا زین صاحب - پریٹي
Kaun sā zīn Ṣāḥib, pareṭī zīn? زین

No—a plain saddle and the new girths. نہ ,سفات - اور نئے تنگ
Na, safāt, aur na-e taṇg.

This bridle is dirty. یہہ لگام میلي ھی
Yeh lagām mailī hai.

My stirrup is too long. رکاب لمبي ھی
Rikāb lambī hai.

Shorten it two holes. اوسے دو گھر چھوٹا کرو
Use do ghar chhoṭā karo.

Bring the chestnut pony. سرنگ ٹٹو لے آو
Suraṇg ṭaṭṭū le āo.

Take the gray to the Polo ground. سبزے ٹٹو کو پولو کي جگہ لے جاو
Sabze ṭaṭṭū ko Polo kī jagah le jāo.

*Wait there for me. وھاں ھمارا رستہ دیکھو
Wahāṇ humārā rasta dekho.

*Take the new sticks with you. نئي لکڑیاں ساتھہ لے جانا
Na-ī lakṛiyāṇ sāth le jānā.

* Observe the construction.

Change the pony mare's bridle. ٹٹوانی کی لگام بدل دو
Ṭaṭuānī kī lagām badal do.

*You must get the dun pony shod. سمند ٹٹو کا نعل بندھوانا چاہئے
Samand ṭaṭṭu kā na'l baṇdhwānā chāhiye.

How did his back get rubbed. پیٹھ کس طرح لگ گئی
Piṭh kis ṭaraḥ lag ga-ī ?

Mind and rub him down well. خبردار خوب مالش کرو
Khabardar, khūb mālish karo.

Put bandages on his legs. چارون پانون پر پٹی باندھو
Chāron paṇoṇ par paṭṭī bāṇdho.

*Have one or two mouthfuls of water given him. ایک دو گھونٹ پانی دلوادو
Ek do ghoṇṭ pānī dilwā do.

Be at the Club at four precisely. چار بجے ٹھیک کلب گھر حاضر ہو
Chār baje ṭhīk Kalab ghar ḥāẓir ho.

What clothes will you wear, Sir. حضور کون سے کپڑے پہنینگے
Ḥuẓūr kaunse kapṛe pahneṇge ?

Uniform. Khākī uniform. وردی کپڑا خاکی وردی
Wardī kapṛā. Khākī wardī.

Give me the warm suit I wore yesterday. وہ گرم جوڑا دینا جو کل پہنا تھا
Woh garm joṛa denā jo kal pahnā thā.

* Observe the doubly causal verb.

Where are my gloves? کہاں ہیں دستانے
Kahāṇ haiṇ dastāne?

Give me my helmet and sword and sash. وردی ٹوپی اور جال کرچ دو
Wardī ṭopī aur jāl kirich do.

Is my horse at the door? گھوڑا دروازے پر ہی
Ghoṛā darwāze par hai?

Parade is at half-past seven. پریڈ ساڑھے سات بجے ہوگی
Pareḍ sāṛhe sāt baje haī.

There's plenty of time yet. ابھی بہت وقت ہی
Abhī bathūt waqt hai.

I want breakfast at ten. دس بجے حاضری چاہئے
Das baje ḥāẓirī chāhiye.

*What is there for lunch? تفن کے واسطے کیا کیا ہی
Tifin ke wāsṭe kyā kyā hai?

Show me the bill of fare. بل فیل دکھلاو
Bil fel dekhlāo.

Give me whatever is ready. جو کچھہ طیار ہی لے آو
Jo kuchh ṭaiyār hai le āo.

Has the dhobi brought my clothes from the wash? کیا دھوبی جگان لایا ہی یا نہین
Kyā dhobī jugān lāyā hai yā nahiṇ?

What is this delay? یہہ کیا دیری ہی
Yeh kyā derī hai?

* Observe the construction: the repetition of *kya* implies an expectation that there will be several things to choose from.

This shirt is badly washed.
Yeh qamīṣ achchhī ṭaraḥ se nahīṇ dhoyā gayā.
یہ قمیص اچھي طرحسے نہیں دھویا گیا

Tell him he must do better.
Kah do ki is se achchhā kām karnā hogā.
کہہ دو کہ اس سے اچھا کام کرنا ہوگا

Discharge him—he is of no use.
Use jawab do, kuchh kām kā naḥīṇ hai.
اوسے جواب دو - کچھہ کام کا نہیں ہی

Engage another from to-day.
Aj se kisī dūsre ko bhartī karo.
آج سے کسي دوسرے کو بھرتي کرو

*Pay him whatever is due.
Jo kuchh ṭalab denī hai so de denā.
جوکچھہ طلب دیني ہی سودے دینا

*Are there any arrears due?
Us kī kuchh chaṛhī hūī ṭalab hai?
اوسکي کچھہ چڑھي ہوئي طلب ہی

*He has a few days' pay due.
Kuchh chhīṭ kī kauṛī bāqī hai.
کچھہ چھیت کي کوڑي باقي ہی

Is there a good Munshi here?
Yahāṇ ko-ī achchhā Munshī hai?
یہاں کوئي اچھا منشي ہی

*Look out for one and send for him.
Kisī Munshī ko talash kar ke bulā bhejo.
کسي منشي کو تلاش کر کے بلا بھیجو

* Observe the construction.

*I want to learn Hindustani.
Main Urdū zabān sīkhā chāhtā hūṇ.
میں اُردو زبان سیکھا چاھتا ھوں

Sir, I will teach you.
Janāb, main āp ko sikhā dūngā.
جناب میں آپکو سکھا دونگا

You must first listen to me.
Pahle merī bāton ko sunnā chāhiye.
پہلے میری باتوں کو سننا چاھیئے

*Then try to speak yourself.
Ba'd us ke āp bolne kā qaṣd kījiyegā.†
بعد اوسکے آپ بولنے کا قصد کیجئیگا

I cannot understand you.
Main āp kī bāt ko nahīṇ samajh saktā hūṇ.
میں آپکی باتکو نہیں سمجھہ سکتا ھوں

Please to speak more slowly.
Āp, mihrbānī kar ke, zara āhista boliye.
آپ مہربانی کرکے ذرا اھستہ بولئے

Will you kindly repeat that?
Mihrbānī se us bāt ko phir kahiye.
مہربانی سے اوس بات کو پھر کہئے

I said, it is a fine day.
Main ne kahā thā ki āj mausim ṣāf hai.
میں نے کہا تھا کہ آج موسم صاف ھی

*I will say everything twice.
Main har ek bāt ko do bār bolā karūṇgā.
میں ھر ایک باتکو دو بار بولا کرونگا

* Observe the construction.

† The (future) precative imperative used respectfully.

*If you paid attention you would soon learn to speak.
اگر آپ توجه کرتے تو جلدي سے گفتگو کرنا سیکھتے -
Agar āp tawajjuh karte to jaldī se guft-gū karnā sīkhte.

*I would write if I had leisure.
اگر فرصت هوتي تو میں لکھتا
Agar furṣat hotī to maiṇ likhtā.

*I used to write a little every day.
میں تھورا بہت هر روز لکھتا
Maiṇ thoṛā bahut har roz likhtā.

I was waiting for you.
میں آپکے انتظار میں تھا
Maiṇ āp ke intiẓār meṇ thā.

I will ask for a pen and ink.
میں قلم دوات منگاتا هوں
Maiṇ qalam dawāt maṇgātā hūṇ.

He had brought me a pen already.
وہ پیشتر سے ایک قلم میرے واسطے لایا تھا
Woh peshtar se ek qalam mere wāsṭe lāyā thā.

How much did you give for this?
آپ نے اسکے لیئے کتنا دام دیا
Ap ne is ke līye kitnā dām diyā.

I bought it from my Munshi.
میں نے اپنے منشي سے خریدا
Maiṇ ne apne Munshī se kharīdā.

I saw your books on the table.
میں نے آپکي کتابیں میز پر دیکھیں
Maiṇ ne āp kī kitābeṇ mez par dekhīṇ.

* Observe the construction, noting the *conditional* and *habitual* use of the imperfect. (*see* page 57.)

He heard a sound.
Us ne ek āwāz sunī.
اوسنے ایک آواز سني

*He thought it must be the report of a gun.
Us ne yūṇ khiyāl kīyā ki albatta top kī āwāz hai.
اوسنے یون خیال کیا کہ البتہ توپ کي آواز هی

*He wrote and said he was ill.
Us ne likhā aur kahā ki maiṇ bīmār hūṇ.
اوسنے لکھا اور کہا کہ مین بیمار هون

*He said he could not perform that duty.
Us ne 'arz kiyā ki woh kām mujh se nahīṇ ho saktā.
اوسنے عرض کیا کہ وہ کام مجھسے نہین هوسکتا

I do not understand this word.
Maiṇ is lafz ko nahīṇ samajhtā hūṇ.
مین اس لفظ کو نہین سمجھتا هون

Kindly explain the meaning of this sentence.
Is jumle kā ma'na āp mihrbānī kar ke bayān kijiye.
اس جملہ کا معني آپ مهرباني کرکے بیان کیجئے

I am much obliged to you.
Maiṇ āp kā bahut mamnūn hūṇ.
مین آپ کا بهت ممنون هون

This is not right.
Yeh durust nahīṇ.
یہہ درست نہین

I am very thankful to you.
Maiṇ āp kā bahūt shukr-guzār hūṇ.
مین آپکا بهت شکر گذار هون

* Observe the construction. *Oratio recta* used in Urdu.

It seems as if it would rain.
Aisā ma'lūm hotā hai ki shāyad pānī barsegā.
ایسا معلوم هوتا هی که شاید پانی برسیگا

You are right. It is raining now.
Áp bajā haiṇ. Abhī meṇh barastā hai (Abhī pānī paṛtā hai.)
آپ بجا هین ابهي مينه برستا هی (ابهي پاني پڑتا هی)

It will soon clear.
Jald ṣāf hogā.
جلد صاف هوگا

*The clouds are breaking.
Bādal khule jāte haiṇ.
بادل کهلے جاتے هین

The sun is shining again.
Dhŭp phir nikal āī haī.
دهوپ پهر نکل آئي هی

It is thundering and lightning.
Bādal garajtā hai aur bijlī chamak rahī hai.
بادل گرجتا هی اور بجلي چمک رهي هی

*I fear it will hail.
Maiṇ ḍartā hūṇ, mabādā ole na paṛeṇ.
مین ڈرتا هون مبادا اولے نه پڑین

It will do much harm to the crops.
Faṣl ko bahut nuqṣān' karegā.
فصل کو بهت نقصان کریگا

Grain will become very dear.
Anāj bahut mahange ho jāeṇge.
اناج بهت مهنگے هو جاینگے

* Observe the construction.

What is the bazar rate for rice?
Bāzār meṇ chāṇwal kā kya nirkh hai?
بازار میں چانول کا کیا نرخ ھی

*Flour is cheaper than it was.
Aṭe ka nirkh baṛh gayā hai.
آٹے کا نرخ بڑھ گیا ھی

*It will soon become dearer.
Nirkh jaldī se ghaṭ jāegā.
نرخ جلدی سے گھٹ جایگا

I must go now.
Ab mujh ko jānā hai.
اب مجھکو جانا ھی

I will return to-morrow as usual, if God will.
Kal dastūr ke muwāfiq, inshā 'Allāh maiṇ phir āūṇgā.
کل دستور کے موافق انشاءالله میں پھر آونگا

I hope you will not get wet.
Umīd kai ki ḥuzūr bhīg na jāeṇ.
امید ھی کہ حضور بھیگ نہ جائیں

Can you lend me an umbrella?
Ap chhātā 'āriyatan de sakte ho?
آپ چھاتا عاریتً دے سکتے ھو

There is only this old one.
Faqaṭ ye ek purānā chhātā hai.
فقط یہہ ایک پرانا چھاتا ھی

That will do very well.
Achchhā, is se kām ba-khūbī chalegā. (*yih khūb kām degā*)
اچھا اس سے کام بخوبی چلیگا (یہہ خوب کام دیگا)

* This is a very important idiom نرخ *Nirkh*, means the amount of any given commodity sold for a given sum.

Hence نرخ بڑھنا *Nirkh baṛhnā*, means that you get more for your money, hence to be cheaper.

*I will return it immediately.
Maiṇ us ko fauran wāpas bhejtā hūn.
میں اوسکو فوراً واپس بھیجتا ہون

If I had known I would have sent for a tikka gari.
Agar maiṇ jāntā to ẓarūr ṭhikā gāṛī maṇgwātā.
اگر میں جانتا تو ضرور ٹھیکہ گاڑی منگواتا

It does not matter.
Kuchh muẓāyaqa nahīṇ.
کچھہ مضایقہ نہیں

Do not distress yourself, Sir.
Ap na ghabrāiye.
آپ نہ گھبرائیے

Military Phrases.

He drew his bayonet from the scabbard.
Us ne apnī saṇgīn mīyān se nikālī (kheṇchī).
اوسنے اپنی سنگین میان سے نکالی (کھینچی)

He made a blow at me with his sword.
Us ne apnī talwār se mere ūpar wār kiyā.
اوسنے اپنی تلوار سے میرے اوپر وار کیا

I warded it off and killed him.
Maiṇ ne us kā wār khālī diyā aur use mār ḍālā.
میں نے اوسکا وار خالی دیا اور اوسے مار ڈالا

The edge of his sword was notched.
Us kī talwār kī dhār kirī huī thī.
اوسکی تلوار کی دھار کری ہوی تھی

* Observe the use of the present tense in Urdu, to express an action in the immediate future.

Fortunately the blade broke.
Ḥusn-i-ittfāq se phal ṭūṭ gayā.
حسن اتفاق سے پھل ٹوٹ گیا

*Otherwise he would have certainly killed me.
Warna mujh ko ẓarūr mār ḍāltā.
ورنہ مجھکو ضرور مار ڈالتا

*Many of our men fell in action.
Hamārī fauj ke bahut se jawān. kām āe.
ہماري فوج کے بہت سے جوان کام آے

*They had taken three days' ration.
Tīn roz kī rasad sāth līye hue the.
تین روز کي رسد ساتھہ لیئے ہوے تھے

We had no water for 24 hours.
Ek shabāna-roz tak pānī na milā.
ایک شبانہ روز تک پاني نہ ملا

*Many horses, mules and camels died.
Bahut se ghoṛe, khachchar, aur ūnṭ saqaṭ ho ga-e.
بہت سے گھوڑے خچر اور اونٹ سقط ہوگئے

*The wounded man died of his wounds.
Wuh zakhmī zakhmoṇ ke māre faut huā.
وہ زخمي زخمون کے مارے فوت ہوا

The Pioneers carry spade and pickaxe.
Bel-dāroṇ ke pās belcha aur gaiṇtī rahtī hai.
بیلداروں کے پاس بیلچہ اور گینتی رہتي ہی

* Observe the construction or idioms. To die (as an animal) *saqaṭ honā*, (as a man) *faut honā*.

*The lance is a very useful weapon.
Hathyāron meṇ se neza bahut kām kā hai.
هتهیارون میں سے نیزہ بہت کام کا هی

The English sword is straight and pointed.
Aṇgrezī kirich sīdhī hai aur pīplā-dār hai.
انگریزي کرچ سیدهي هی اور پپلا دار هی

The cavalry sword is curved.
Sawāraṇ kī talwār khandār hai.
سوارون کي تلوار خمدار هی

I galloped after him.
Maiṇ ne us ke pichhe ghoṛā sarpaṭ pheṇkā (dauṛāyā)
میں نے اوسکے پیچھے گھوڑا سرپٹ پھینکا (دوڑایا)

His horse stumbled and fell.
Us kā ghoṛā ṭhokar khā kar gir gayā.
اوسکا گھوڑا ٹھوکر کھاکر گرگیا

My horse crushed his head with his hoof.
Mere ghoṛe ne sum se us ka sar kuchal ḍālā.
میرے گھوڑے نے سم سے اوسکا سر کچل ڈالا

As he fell he fired a shot at me.
Girte hī us ne mere ūpur apnī bandūq chalāī.
گرتے هي اوسنے میرے اوپر اپني بندوق چلائي

The bullet passed though my helmet.
Golī merī ṭopī se wār pār huī.
گولي میري ٹوپي سے وار پار هوئي

* Observe the construction.

The enemy fled in all directions.
Dushman tittar bittar ho kar bhāg ga-e.
دشمن تتر بتر هوکر بهاگ گئے

We learned their strength from spies.
Ham ne jāsuson se un kī quwwat mā'lūm kī.
همنے جاسوسون سے اونکي قوت معلوم کي

*Their infantry were armed with breech-loaders.
Un kī piyāda fauj koṭhī-dār bandūqon ko rakhte the.
اونکي پيادہ فوج کوٹهي دار بندوقون کو رکهتے تهے

Their guns were of cast-iron.
Un kī topen ḍhale hue lohe kī thīn.
اونکي توپين ڈهلے هوے لوهے کي تهين

They were encamped to the eastward.
Wuh pūrab kī ṭaraf khīma-zan the.
وہ پورب کي طرف خيمہ زن تهے

How did you attack the stockade?
Tum ne saṇgar par kis ṭaraḥ se ḥamla kīyā?
تمنے سنگر پر کس طرحسے حمله کيا

They fought very bravely.
Wo bahut jawān-mardī se larte rahe.
وہ بهت جوان مردي سے لڑتے رهے

Many were killed and wounded.
Bahut se maqtūl aur majrūḥ hūe.
بهت سے مقتول اور مجروح هوے

* Observe the construction.

They gave way very reluctantly.
Wuh nihāyat mushkil se pīchhe ko haṭ ga-e.
وہ نہایت مشکل سے پیچھے کو ہٹ گئے

On what sort of ground was the battle fought?
Jahāṇ laṛāī hūī wahāṇ zamīn kaisī thi?
جہان لڑائي هوئي وهان زمين کيسي تهي

Was there much cover for the men?
Jawānoṇ ke līye bahut āṛ thī yā nahīṇ?
جوانون کے ليئے بہت آڑ تهي يا نهين

There were some sugarcane fields.
Kitne ek ganne (īkh) ke khet the.
کتنے ایک گنے (ایکھ) کے کھیت تھے

*In which we hid as we advanced.
Jin meṇ ham chhipte chhipte āge baṛhte ga-e.
جن مين هم چهپتے چهپتے آگے بڑهتے گئے

*They did not see us till we were close.
Jab tak ki ham nazdīk na ā-e the unhoṇ ne nahīṇ dekhā.
جبتک که هم نزديک نه آئے تهے اونهون نے نهين ديکها

*Then we fired volleys and charged.
Pher ham ne bāreṇ uṛāīṇ aur hallā kiyā.
پهر همنے بارين اڑاين اور هلا کيا

The hills were very steep and rough.
Pahāṛ bahut ṭhaṛh aur behaṛ the.
پهاڑ بہت ٹهاڑه اور بهيڑ تهے

* Observe the construction.

*The battle lasted till nightfall.
Shām tak laṛāī barābar hotī rahī.
شام تک لڑائی برابر ہوتي رهي

Many deserters came over to us.
Bahut se bhagoṛe hamārī fauj meṇ ā mile.
بہت سے بھگوڑے هماري فوج مين آملے

Immediately at daybreak we crossed the river.
Ṣubḥ hote hī ham ne daryā ko 'ubūr kiyā.
صبح هوتے هي همنے دريا کو عبور کيا

We found a ford a little way off.
Thoṛī dūr par ek pāyāb ham ne pāyā.
تهوڑي دور پر ايک پاياب همنے پايا

Over which our cavalry crossed.
Kijis se hamāre sawār utar ga-e.
کہ جس سے همارے سوار اُتر گئے

Some of our heavy guns stuck in the mud.
Bharī topoṇ meṇ se ka'ī ek kīchar meṇ phaṇs ga-iṇ.
بهاري توپون مين سے کئي ايک کيچڑ مين پهنس گئين

*The whole force had crossed by midday.
Dopahar tak tamām fauj utar ga-ī thī.
دوپهر تک تمام فوج اوتر گئي تهي

*By forced marches we reached the capital.
Yalghār kar ke ham pāe-takht ko pahuṇche.
يلغار کرکے هم پاے تخت کو پهنچے

*Observe the construction.

We left all camp-followers behind.

Ham ne sab bahīr o bungāh ko pīchhe chhoṛ dīyā.

ہمنے سب بہیرو بنگاہ کو پیچھے چھوڑ دیا

*The garrison capitulated without opposition.

Ahl-i-qil'ah ne baghair muqābala kīye taslīm kī.

اہل قلعہ نے بغیر مقابلہ کیئے تسلیم کي

At what time did the prisoner go on guard ?

Qaidī kis waqt pahre par gayā ?

قیدي کس وقت پہرے پر گیا

When did you notice he was drunk ?

Tum ne kab ma'lūm kiyā ki woh matwālā hai ?

تمنے کب معلوم کیا کہ وہ متوالا ہی

To whom did you report the fact ?

Tum ne is bāt kī iṭṭilā' kis ko dī ?

تمنے اس بات کي اطلاع کسکو دي

Had he all his proper accoutrements ?

Us kā sab kīl kāṇṭā durust thā.

اوسکا سب کیل کانٹا درست تھا

You say he was asleep near his sentry box.

Tum yeh kahte ho ki wuh apnī gumtī ke pās so rahā thā.

تم یہہ کہتے ہو کہ وہ اپني گمٹي کے پاس سورہا تھا

Yes sir, and his rifle was lying on the ground.

Hāṇ Janāb, aur us kī bandūq zamīn par paṛī thī.

ہاں جناب اور اُسکي بندوق زمین پر پڑي تھي

* Observe the construction.

When you awoke him was he drunk ?

Jub tum ne us ko jagāyā to nashe meṇ thā ?

جب تمنے اوسکو جگایا تو نشے مین تھا

*Can you repeat his exact words ?

Kyā tum us kī ṭhīk ṭhīk bāṭoṇ ko i'āda kar sakte ho ?

کیا تم اوسکي ٹھیک ٹھیک باتون کو اعادہ کرسکتے هو

*Where was his pouch belt found ?

Us kā tosh-dān kahāṇ se barāmad hūā ?

اوسکا توشدان کہان سے برامد هوا

This is a crime punishable with death, transportation, corporal punishment, imprisonment or dismissal.

Yih ek aisā gunāh hai jis kī sazā yā qatl, yā jalā-waṭanī, yā mār khānā, yā qaid, ya barṭaraf honā hai.

یہہ ایک ایسا گناہ هے جسکي سزا یا قتل یا جلا وطني یا مار کهانا یا قید یا برطرف هونا هی

The articles of war—

Âîn-i-lashkarī.—

آین لشکري

It is thus written in the articles of war—

Âîn-i-lashkarī meṇ yūṇ likhā hai ki—

آین لشکري مین یون لکها هی که

* Observe the construction.

A sentry who in time of war or alarm shall sleep upon his post.

Jo sipāhī pahre-dār laṛāī ke waqt yā kisī aur khaṭre ke waqt apni chaukī pahre kī jagah par so jāwe.

جو سپاهي پهريدار لڑائي کے وقت يا کسي اور خطرے کے وقت اپني چوکي پهرے کي جگه پر سو جاوے

Shall on conviction suffer death or transportation for life.

Ayar us kā gunāh ṣābit ho, to qatl yā 'umr bhar tak jalā-waṭanī us kī sazā hogī.

اگر اُسکا گناه ثابت هو تو قتل يا عمر بهر تک جلا وطني اوسکي سزا هوگي

Or other punishment as by a General Court-Martial shall be awarded.

Yā koī dusrī sazā, jaisī Janral Korṭ Mārshiāl kī tajwīz meṇ ṭhahre.

يا کوي دوسري سزا جيسي جنرل کورٹ مارشيال کي تجويز مين ٹهہرے

Whenever any Officer or Soldier shall commit a crime deserving punishment by Court-Martial, he shall, by his Commanding Officer, be put under arrest, if an officer: or, if a soldier, be confined.

kabhī koī 'uhda-dār yā sipāhī aisā gunāh kare ki jis kī sazā Korṭ Mārshiāl ke ḥukm ke qābil hai, jo wuh 'uhda-dār ho to us kā Kamān Afsar Ṣāḥib us ko naẓr-band karegā, aur jo wuh sipāhī ho, to qaid kīyā jāegā.

جب کبهي کوئي عهده دار يا سپاهي ايسا گناه کرے که جسکي سزا کورٹ مارشيال کے حکم کے قابل هی جو وہ عهده دار هو تو اوسکا کمان افسر صاحب اوسکو نظر بند کريگا اور جو وہ سپاهي هو تو قيد کيا جايگا

Courts Martial—
Faujī 'Adālat
Jaṇgī 'Adālat—

فوجي عدالت
جنگي عدالت

Proceedings of a General Court-Martial, by order of the General Officer Commanding the District, dated———held ———at——on—— Wednesday, the——of———1889.

Ek Janral Kort Mārshiāl kī rūba-kārī Ḍistrikṭ ke Janral Afsar Kamānīr ke ḥukm se jo fulānī tārīkh ko ṣādir huā, fulānī chhāonī meṇ, ba-tārīkh fulāṇ, māh fulāṇ, San 1889 *'Īsawī, Budh ke roz jam'a huā.*

ایک جنرل کورٹ مارشیال
کي روبکاري دستورکت
کے جنرل افسر کمانیر کے
حکم سے جو فلاني تاریخ
کو صادر هوا - فلا نے
چھاوني مین بتاریخ فلان
ماہ فلان سنه ۱۸۸۹ ع
بدہ کے روز جمع هوا

President.
Mīr-i-Majlis.

میر مجلس

Members.
Ṣāḥibān-i-Majlis.

صاحبان مجلس

At eleven o'clock the Court opens.
Gyārah baje Kort jam'a huā.

گیارہ بجے کورٹ جمع هوا

The prisoner ———— is brought before the court.
—— appears as prosecutor and takes his place.

Sipāhī fulāṇ qaidī ho kar Kort ke sāmhne pesh kiyā jātā hai; fulāṇ Ṣaḥib mudda'ī ḥāzir hūā aur apnī jagah par baiṭhtā hai.

سپاهي فلان قیدي هوکر کورٹ
کے سامهنے پیش کیا جاتا
هی فلان صاحب مدعي
حاضر هوا اور اپني جگهه
پر بیٹهتا هی

The order for convening the Court and Appointment of President is read.

Kort ke jam'a hone kā ḥukm aur Mīr-i-Majlis ke muqarrar hone kī sanad sunāī jātī hai.

کورٹ کے جمع ہونیکا حکم اور میر مجلس کے مقرر ہونے کی سند سنائی جاتی ہی

Have you any objection to be tried by me as President, or by any of the Members whose names you have heard read?

Maiṇ jo Mir-i-Majlis hūṇ, aur dīgar Ṣāḥibān-i-Majlis jin hon ke nām tumhāre rū-ba-rū sunāe gae haiṇ, un meṇ se kisī par i'tirāẓ karte ho yā nahīṇ?

میں جو میر مجلس ہون اور دیگر صاحبان مجلس جنہون کے نام تمہارے روبرو سنائے گئے ہین اون مین سے کسی پر اعتراض کرتے ہو یا نہین

The Charge Sheet.

Fard-i-Ilzām.

فرد الزام

The prisoner is arraigned on the following charge, *viz.* :—

Qaidī is jurm par pesh kīyā gayā hai, ya'ne ki :—

قیدی اس جرم پر پیش کیا گیا ہے یعنی کہ

Are you guilty or not guilty of the charge made against you?

Jis jurm kī tuhmat tum par lagāī jātī hai, tum us jurm ke gunahgār ho yā nahīṇ?

جس جرم کی تہمت تم پر لگائی جاتی ہے تم اوس جرم کے گنہگار ہو یا نہین

† or مجرم, *mujrim.*

The Court find the prisoner to be guilty of the charge?
Kort ne yūn ṭhahrāyā ke qaidī gunah-gār hai.
کورٹ نے یون ٹھہرایا کہ قیدی گنہگار ہے

The Court consider the charge is not proved.
Kort ki yeh tajwīz hai ki jurm ṣābit nahīn hūā.
کورٹ کی یہہ تجویز ہے کہ جرم ثابت نہین ہوا

The sentence of the Court is that the prisoner be imprisoned with hard labour for two years.
Kort kā yeh fatwā hai ki qaidī do baras kī mī'ād tak qaid bā-mashaqqat kī sazā pāwegā.
کورٹ کا یہہ فتوی ہے کہ قیدی دو برس کی میعاد تک قید با مشقت کی سزا پاویگا

The finding of the Court-Martial is confirmed by the Commander-in-Chief.
Kort kī tajwīz jo us qaidī ke ḥaqq meṇ ṭhahrāī gāī Kamānīr-in-Chīf Ṣāḥib bahādur ne manẓūr kī.
کورٹ کی تجویز جو اوس قیدی کے حق مین ٹھہرائی گئی کمانیر این چیف صاحب بہادر نے منظور کی

On the assembly of a Court-Martial, the Judge Advocate shall administer to the Interpreter the following solemn affirmation—
Jab Kort Mārshiāl ke ijlās kā shurū' ho, tab Jaj Aiḍvoket ko Kort ke mutarjim se īman kī rū se yeh iqrār lenā chāhiye.
جب کورٹ مارشیال کے اجلاس کا شروع ہو تب جج ایڈوکیٹ کو کورٹ کے مترجم سے ایمان کی رو سے یہہ اقرار لینا چاہیئے

All persons, who give evidence at a Court-Martial, are to be examined on oath according to the forms of their respective religions, or affirmation.

جو گواہ گواهي کے ليئے
کورٹ مارشيال کے حضور
آوے اوسکي زبان بنديي
اوسکے دين دهرم کي
ريت رسم کے مطابق قسم
کي رو سے يا اقرار کي رو
سے لي جايگي

Jo gawāh gawāhī ke liye Kort Mārshiāl ke ḥuẓūr āwe, us kī zabāṇ-bandī us ke dīn dharam kī rīt rasm ke muṭābiq qasam kī rū se, yā iqrār kī rū se lī jāegī.

Hindoos and Musalmans shall make affirmation as follows—

هندو مسلمانون سے اقرار اس
ڈهب پر ليا جايگا

Hindū Musalmānoṇ se iqrār is ḍhab par liyā jāegā.

I solemnly affirm in the presence of Almighty God, that what I shall state shall be the truth, the whole truth, and nothing but the truth.

ميں ايمان (دهرم) کي رو سے
حق تعالي خدا کو حاضر
اور ناظر جانکر * [پر ميشور
بهگوان کو جان مانکے]
اقرار کرتا هون که وہ بات
جو ميں کهون سو سچي
کهونگا اور بنا لگاو تهوڑے
بهت کے سب سے کهونگا
اور سوا سچ کے کچهه اور
نه کهونگا

Maiṇ īmān (dharam) *kī rū se Ḥaqq Ta'ālā Khudā ko ḥāẓir aur nāẓir jān kar* (Parmeshwar Bhagwān ko jān mān ke), *iqrār kartā hūṇ kī wuh bāt jo maiṇ kahūṇ so sachchī kahūṇgā, aur binā lagāo thoṛe bahut ke sab sach kahūṇgā, aur siwā sach ke kuchh aur na kahūṇgā.*

* Note—The words within brackets are for Hindūs.

The effects of deserters are to be publicly sold, and the proceeds, after payment of regimental debts, remitted to the Treasury.

Bhagoṛoṇ kā māl nīlām meṇ bechnā chāhiye, aur bikrī se jo kuchh ḥāṣil ho us se Rijmint ke dain adā kar ke jo bāqī bache, Sarkārī khazāne meṇ dākhil kiyā jāe.

بهگوڑون کا مال نیلام مین بیچنا چاهیئے اور بکري سے جو کچهه حاصل هو اوس سے رجمنٹ کے دین ادا کرکے جو باقي بچے سرکاري خزانے مین داخل کیا جاے

List of Crimes.

Jarāim kī Fihrist.

جرائم کي فهرست

Disobeying lawful command.
Wājibī ḥukm kā na mānnā.

واجبي حکم کا نه ماننا

Sleeping upon his post.
Apnī chaukī pahre kī jagah par so jānā.

اپني چوکي پهرے کي جگهه پر سو جانا

Leaving his post before regularly relieved.
Apne pahre se ba-ghair ba-qā'ida badlī ke uṭh jānā.

اپني پهرے سے بغیر بقاعدہ بدلي کے اُٹهه جانا

To shamefully abandon.
Be-ghairatī se chhoṛ denā.

بی غیرتي سے چهوڑ دینا

Treacherously making known watchword.
Daghā-bāzī se chaukī pahre kī bāt batā denā.

دغابازي سے چوکي پهرے کي بات بتا دینا

Being drunk when on or for duty.

نوکري پر هوکے يا نوکري کي طياري پر هو کے متوالا هونا

Naukarī par ho ke, yā naukarī kī ṭaiyārī par ho ke matwālā honā.

To be insubordinate or insolent in the ranks.

صف مين هو کے گستاخي سے حکم نه ماننا يا بی ادبي کرنا

Ṣaff meṇ ho ke gustākẖī se ḥukm na mānnā yā be-adabī karnā.

To behave in a manner unbecoming the character of an Officer.

ايسي چال نکالني جو عهدهٔ دار کي عزت آبرو پر نه پهبے

Aisī chāl nikālnī jo 'uhda-dār kī 'izzat ābrū par na phabe.

To malinger, feign or intentionally produce disease or infirmity.

مکر يا بهانے سے اپنے کو بيمار بنانا جان بوجهکے اپنے پرکوئي بيماري يا علت پيدا کرنا

Makr ya bahāne se apne ko bīmār banānā, jān būjh ke apne par koī bīmārī yā 'illat paidā karnā.

Illegally and against the will of.

غير واجبي طور سے اور بی مرضي لوگون کي

Ghair-wājibī ṭaur se aur be-marzī logoṇ kī.

To exact carriage, porterage or provisions.

بار برداري يا موٹيا قلي يا کهانا سيدها زبر دستي سے لينا

Bār-bardārī yā moṭyā qulī yā khānā sīdhā zabardastī se lenā.

Wantonly and intentionally to insult religious prejudices.
Jān būjh ke shrārat se kisī ko dīn dharam kī bāton ke sabab chherṇā.
جان بوجھکے شرارت سے کسي کو دین دھرم کي باتون کے سبب چھیڑنا

Designedly or through neglect.
Jān būjh ke yā ghaflat se.
جان بوجھکے یا غفلت سے

To sell, pawn, lose or injure his horse, arms, clothes, accoutrements or regimental necessaries.
Apne ghoṛe, yā hathyār, yā poshāk, yā saz-sāman ko, ya Rijmint ke kisī ẓarūrī āsbāb ko bechnā yā giro rakhnā, ya nuqṣān pahuṇchānā.
اپنے گھوڑے یا هتهیار یا پوشاک یا ساز سامان کو یا رجمنٹ کے کسي ضروري اسباب کو بیچنا یا گرو رکھنا یا نقصان پهنچانا

To embezzle or fraudulently misapply public money.
Sarkārī rūpaya khājanā yā khiyānat se be-jā kharch karnā.
سرکاري روپیه کهاجانا یا خیانت سے بیجا خرچ کرنا

To connive at or be concerned in.
Jurm meṇsharīk honā yā ānā-kānī denā.
جرم مین شریک هونا یا انا کاني دینا

Disgraceful conduct.
Faẓīḥatī chāl-chalan.
فضیحتي چال چلن

Wilfully maiming or injuring himself.
Jān būjh ke apne ko laṇgrā lūlā karnā.
جان بوجھکے اپنے کو لنگڑا لولا کرنا

Purloining or selling Government Stores.
Sarkār ke āsbab ko chorī karnā (mūsnā) yā bechnā.
سرکار کے اسباب کو چوري کرنا (موسنا) یا بیچنا

Stealing money or goods.
Naqd rūpaya yā āsbāb yā dūsre māl kī chorī karnā.
نقد روپیه یا اسباب یا دوسرے مال کي چوري کرنا

Directly or indirectly.
Āp yā aur kisī ke wasīle se.
آپ یا اور کسي کے وسیلے سے

Accepting bribe, present or gratification.
Rishwat yā nazr bheṇṭ yā mā-bihil-iḥtizāz lenā.
رشوت یا نذر بھینٹ یا ما به الاحتظاظ لینا

Beating or illtreating any person.
Kisī ko mār pīṭ karnā yā īzā denā.
کسي کو مار پیٹ کرنا یا ایذا دینا

Without being regularly relieved in time of peace.
Baghair ba-qā'ida badlī ke ṣulḥ ke dinoṇ meṇ.
بغیر بقاعده بدلي کے صلح کے دنون مین

In camp, Garrison or Cantonments.
Lashkar yā qil'ah yā chhāonī meṇ.
لشکر یا قلعه یا چھاوني مین

Intentionally raising false alarms.
Jan būjh ke dhokā dilānā.
جان بوجھکے دھوکا دلانا

To absent himself without leave
Baghair parwānagī ke ghair-ḥāẓir honā.
بغير پروانگي کے غير حاضر هونا

To allow ammunition to be wasted.
Golī bārūt ko barbād hone denā.
گولي باروت کو برباد هونے دينا

Using, menacing or disrespectful words, signs or gestures.
Bāton se, yā ishāron se, yā aur be-jā ḥarakaton se dhamkānā yā be-imtiyāzī karnā.
باتون سے يا اشارون سے يا اور بيجا حرکتون سے دهمکانا يا بي امتيازي کرنا

Causing disorder or riot.
Balwā-ārāī (or) *hangāma-pardāzī.*
بلوا آراي or هنگامه پردازي

Disturbing the proceedings.
Rū-bakārī men khalal pahunchānā.
روبکاري مين خلل پهنچانا

Purposely giving false evidence.
'Amadan jhūṭhī gawāhī denī.
عمداً جهوٹهي گواهي دينې

Conduct to the prejudice of good order and military discipline.
Chāl chalan jo nek qā'ida aur fauj ke achchhe intiẓām ke barkhilāf hai.
چال چلن جو نيک قاعدہ اور فوج کے اچهے انتظام کے برخلاف هے

A grave crime—trivial crime.
Jurm-i-sangīn—jurm-i-khafīf.
جرم سنگين جرم خفيف

Civil Offences.

Arson.
Ātish-zanī. آتش زني

Perjury.
Ḥalaf daroghi (or) *Dorogh-i-ḥalafī.* حلف دروغي (دروغ حلفي)

Assault and battery.
Mār pīṭ—ḥamla-āwarī. مار پيٹ - حمله آوري

Burglary.
Naqb-zanī. نقب زني

Inciting.
Ishti'ālak. اشتعالک

Wilful murder.
Qatl-i-'amad. قتل عمد

Homicide.
Qatl-i-nafs-i-mustalzimu-s-sazā. قتل نفس مستلزم السزا †

Manslaughter.
Qatl shibh-i-'amad. قتل شبه عمد

Hurt.
Ẓarar-rasānī. ضرر رساني

Grievous hurt.
Ẓarb-i-shadīd. ضرب شديد

Forcible attainment.
Istiḥṣāl bil-jabr. استحصال بالجبر

† Literally—killing so as to be deserving of punishment.

Unlawful appropriation.
Istiḥṣāl-i-bejā. استحصال بيجا

Unlawful imprisonment.
Ḥabs-i-bejā. حبس بيجا

Criminal breach of trust.
Khiyānat-i-mujrimāna. خيانت مجرمانه

Sedition.
Balwā. بلوا

Rioting.
Hangāma-pardāzī. هنگامه پردازي

Rape.
Zinā bil-jabr. زنا بالجبر

Defamation of character.
Izāla-i-ḥaiṣīyat-i-'urfī. ازالهٔ حيثيت عرفي

Coining.
Ja'l-sāzī, qalb-sāzī. جعلسازي - قلبسازي

Punishment.
Sazā. سزا

Death—To be hanged.
Qatl—phānsī pānā. قتل - پهانسي پانا

Transportation for life.
'Umr bhar tak jalā-waṭanī (*des-nikālā.*) عمر بهر تک جلاوطني (ديسنكالا)

Transportation.
'Ubūr-i-daryā-shor—Kālā pānī. عبور دريايِ شور - كالا پاني

Dismissal from service.
Naukarī se bar-ṭaraf honā.
نوکري سے بر طرف هونا

Imprisonment with hard labour.
Qaid sakht miḥnat ke sāth (bā-mashaqqat).
قيد سخت محنت کے ساتهه (با مشقت)

Imprisonment without hard labour.
Qaid bidūn sakht miḥnat ke (be-mashaqqat).
قيد بدون سخت محنت کے (بی مشقت)

For a term of five years.
Pāṇch baras kī mi'ād tak.
پانچ برس کي ميعاد تک

Solitary confinement.
Qaid tanhāī ke sāth.
قيد تنهائي کے ساتهه

Corporal punishment.
*Sazā-i-badanī—Sazā-i-bed.**
سزاي بدني - سزاي بيد

Suspension from rank, pay and allowances.
'Uhde se aur sab ṭalab tankhwāh ke pāne se mu'aṭṭal honā.
عهدے سے اور سب طلب تنخواه کے پانے سے معطل هونا

He shall be fined to the extent of his arrears of pay.
Apnī sab ṭalab tankhwāh jitnī nikaltī ho ḍanḍ ke ṭaur se bhar degā.
اپني سب طلب تنخواه جتني نکلتي هو ڈنڈ کے طور سے بهر ديگا

He shall make good such loss or damage.
Us kā harja us se liyā jāegā jis qadr nuqṣān aur ṭoṭa pahuṇchā ho.
اوسکا هرجه اوس سے ليا جايگا جس قدر نقصان اور ٹوٹا پهنچا هو

* بيد *bed*—a cane.

Reduction to the ranks.
Sipāhī ke darje meṇ utārā jānā.
سپاهي کے درجے ميں اوتارا جانا

Amenable to the Articles of War.
Āīn-i-lashkarī kā tābi'-dār.
آئين لشکري کا تابعدار

To be placed lower on the list of his rank.
Apne darje kī fard meṇ us kā nām kuchh utārā-jānā.
اپنے درجے کي فرد ميں اوسکا نام کچھہ اوتارا جانا

*To put under stoppages of pay.
Ṭalab tankhwāh ko dabā rakhnā.
طلب تنخاہ کو دبا رکھنا

The sentence will take effect.
Yeh ḥukm 'amal meṇ āwegā.
يہہ حکم عمل ميں آويگا

*The prisoner will be put under stoppages not exceeding half of his pay and allowances until the amount of such loss or damage be made good.
Qaidī kī ṭalab tankhwāh (ādhī se ziyāda na ho) dabā rakhī jāwegī jab tak ki nuqṣān yā ṭoṭe kā miqdār chukāyā na jāegā.
قيدي کي طلب تنخواہ (آدهي سے زيادہ نہ هو) دبا رکهي جاويگي جب تک کہ نقصان يا ٹوٹے کا مقدار چکايا نہ جايگا

The prisoner is to be released and to return to his duty.
Qaidī qaid se chhoṛā jāegā aur apnī naukarī par baḥāl kīyā jāegā.
قيدي قيد سے چهوڑا جايگا اور اپني نوکري پر بحال کيا جايگا

* Observe the idiom.

To commute a sentence.
Kisī ḥukm ko badal denā.
کسي حکم کو بدل دينا

To mitigate a sentence.
Kisī ḥukm ko ghaṭānā.
کسي حکم کو گھٹانا

To remit a sentence.
Kisī ḥukm ko mu'āf karnā.
کسي حکم کو معاف کرنا

To confirm a sentence.
Kisī ḥukm ko manẓūr karnā.
کسي حکم کو منظور کرنا

To revise a sentence.
Kisī ḥukm ko nazar-i-ṡānī karnā.
کسي حکم کو نظر ثاني کرنا

To quash a sentence.
Kisī ḥukm ko bāṭil karnā.
کسي حکم کو باطل کرنا

Specimen Court-Martial.

At a general Court-Martial assembled at Sealkote, on Tuesday, the 29th April 1869, Havildar Ram Singh was arraigned on the following charge :—

Ek Jarnal Korṭ-Mārshiyāl ke rūba-rū, jo Aprail kī untīswīṇ tārīkh, san aṭhārah sau unhattar, Mangal ke roz Shālkoṭ kī chhānī jam'a hūā, Ram Singh Ḥavāl-dār is jurm par pesh kiyā gayā, ya'ne.

ایک جرنل کورٹ مارشیال
کے روبرو - جو اپریل کي
انتیسوین تاریخ سنہ اٹھارہ
سو انہتر منگل کے روز
شیالکوٹ کي چھاوني جمع
ہوا - رام سنگھ حوال دار
اس جرم پر پیش کیا گیا
یعنے -

Charge.

Ilzām kī tafṣil.

الزام کي تفصيل

Conduct to the prejudice of good order and military discipline, in having, on or about the 15th February when on duty with a detachment of the Regiment, wilfully neglected to obey the written orders of his superior officer Captain Smith of the same Regiment, to see that the Government transport mules returning from Sealkote to Jhelum were not overloaded, whereby, and in consequence of his wilful neglect as aforesaid, twenty of the said mules or thereabouts were overloaded with the baggage of the men of the detachment, and eight of the said mules were injured on the march to Jhelum, by reason of their being so overloaded.

چال چلن جو نيک قاعدہ اور
فوج کے اچھے انتظام کے
برخلاف هی که اوسنے
ماہ فروري کي پندرهوين
تاريخ کو يا اوسکے قريب
جب وہ اپني پلٹن کي
ايک تعيناتي کے همراہ
نوکري پر تها - اپنے بڑے
عہدہ دار اوسي پلٹن کے کپتان
اِسمِت صاحب بہادر کے
لکھے هوے حکم کو جان
بوجھکے نهيں مانا - وہ کيا
حکم تها که خبرداري کرنا
که سرکاري بار برداري کے
جو خچر شيالکوٹ کي
چهاوني سے جهلم کي
چهاوني کو واپس آتے همين
اونپر زيادہ بوجهه نه لدے
پاوے - اس عدول حکمي

Chāl chalan jo nek qā'ida aur fauj ke achchhe intiẓām ke bar-khilāf hai, ki us ne māh Fer-warī kī pandrahwīṇ tārīkh ko yā us ke qarīb, jab wuh apnī palṭan kī ek ta'ināṭī ke ham-rāh naukarī par thā, apne baṛe'uhda-dār, usī Palṭan ke Kaptān Ismit Ṣāḥib Bahādur

ke likhe hū-e ḥukm ko jān būjh ke nahīṇ manā—woh kyā ḥukm thā ki khabar-dārī karnā ki Sarkārī bār-bardārī ke jo khachchar Shālkoṭ kī chhāonī se Jhelam kī chhāonī ko wāpas āte haiṇ un par ziyāda bojh na ladne pāwe—is 'udūl-ḥukmī ke sabab se, aur us ne jo 'amadan (jān būjh ke) ghaflat kī jaise ke pahle mazkūr hūā hai, un khachcharoṇ meṇ se bīs to, ya us ke qarīb, ta'īnātī ke sipahiyoṇ ke māl o asbāb se ḥadd se ziyāda lāde ga-e, chunānchi un khachcharoṇ meṇ se āṭh 'adad basabab isī ziyāda bojh parne ke zakhmī ho ga-e.

کے سبب سے اور اوسنے
جو عمداً (جان بوجھکے)
غفلت کي جیسے که پہلے
مذکور هوا هی اون خچرون
مین سے بیس تو یا اوسکے
قریب تعیناتي کے سپاهیون
کے مال و اسباب سے حد
سے زیادہ لادے گئے -
چنانچه اون خچرون مین
سے آٹھه عدد بسبب اسي
زیادہ بوجھه پڑنے کے
زخمي هوگئے

The Court find the prisoner is guilty of the charge against him, omitting from it the word "wilful."

Kort ne yūṇ tajwīz kī hai ki mujrim is jurm kā gunahgār hai, siwāe is ke da'wā kī fard se "jān būjh ke" ke lafẓ bartaraf karnā chāhiye.

کورٹ نے یون تجویز کي
هی که مجرم اس جرم کا
گنهگار هی سوائے اسکے
دعوی کي فرد سے جان
بوجھکے کے لفظ بر طرف
کرنا چاهئیے

And sentence the prisoner to be suspended from rank, pay, and

کورٹ کا یهه حکم هی که

allowances for a period of three months.

قیدي سب طلب تنخواہ کے پانے سے تین مہینون کي معیاد تک معطّل رکھا جاویگا -

Kort kā yeh ḥukm hai ki qaidī sab ṭalab tankẖwāh ke pāne se tīn mahīnoṇ kī mī'ād tak mu'aṭṭal rakhā jāwegā.

The prisoner is to be released from arrest. The sentence will take effect from the 29th July.

قیدي قید سے چھوڑا جایگا - یہہ حکم جولائي کي ۲۹ تاریخ سے عمل مین آویگا -

Qaidī qaid se chhoṛā jāegā. Yeh ḥukm Jūlāī kī untīs tārīkẖ se 'amal meṇ āwega.

Indian Army Regulations, Vol. II, Part II, Discipline, para. 2214.

Every recruit, prior to his being enrolled in his regiment and sworn in according to the Indian Articles of War, is to have the accompanying declaration made to him by the Commanding Officer in front of the regiment or corps, and in presence of the officers and soldiers :—

"In time of peace, after having served for 3 years, on making application for your discharge through the Commanding Officer of your Company (troop or battery), it will be granted to you in two months from the date of application, provided it does not cause the vacancies in the Company (troop or battery) to exceed ten, in which case you must remain until that objection be removed, or waived by competent authority; but in time of war you have no claim to a discharge, and you must remain and do your duty until the necessity of retaining you in the service shall cease. In the event of your re-enlisting you have no claim to reckon your previous service to discharge."

بوقت صلح بعد اسکے کہ تمنے تین برس تک نوکري کي
هی اپني کمپني کے کمانير صاحب کي معرفت جو نام کٹنے
کي درخواست کروگے تو اوسي درخواست کي تاريخ سے لیکر
دو مہینے کے بعد منظور هوگي نظر بریںکہ اوس کمپني مین
خالي اسامي دس سے زیادہ نہ هو اور جو زیادہ هو تو چاهیئے
کہ تم رهوگے جب تک کہ وہ اعتراض بر طرف نہین هو یا کہ
کسي سرکار کے قاعدہ یا حکم سے معاف هوجاوگے - لیکن
جنگ کے ایام مین تمکو مطلقاً نام کٹانے کا حق نہین اور
ضرور هی کہ تم رهوگے اور اپني نوکري کو پورا کروگے جس
وقت تک کہ تمکو فوج مین رکھنے کي ضرورت هو چکیگي اور
اگر تم دوسري دفعہ بهرتي هو جاوگي تو نوکرئ سابق کو اپنے
تئین حساب کرنے کا نام کٹانے کے واسطے بالکل حق
نہین هے -

Translation.

Ba-waqt-i-ṣulḥ, ba'd is ke ki tum ne tīn baras tak naukarī kī hai, apnī Kampanī ke Kamānīr Ṣāḥib kī ma'rifat jo nām kaṭne kī darkhwāst karoge, to usī darkhwāst kī tarīkh se le kar do mahīne ke ba'd manẓūr hogī, naẓar bar-īn-ki us Kampanī meṇ khālī asāmī das se ziyāda na ho, aur jo ziyāda ho to chāhiye ki tum rahoge jab tak ki woh i'tirāẓ bar-ṭaraf nahīṇ ho, yā ki Sarkār ke qā'ida yā ḥukm se mu'āf ho jāoge: lekin jang ke aiyām meṇ tum ko muṭlaqan nām kaṭāne ka ḥaqq nahīṇ aur ẓarūr hai ki tum rahoge aur apnī naukarī ko pūrā karoge, jis waqt tak ki tum ko fauj meṇ rakhne kī ẓarūrat ho chukegī; aur agar tum dūsrī daf'a bhartī ho jāoge, to naukarī-i-sabiq ko apne ta-īṇ ḥisāb karne kā, nām kaṭane ke wāsṭe bil kull ḥaqq nahīṇ hai.

Medical Phrases.

Are there any new cases to-day?
Aj koī nayā bīmār hai?
آج کوئي نيا بيمار هی

After seeing the new cases I will examine the recruits.
Na-e bīmāron ko dekhne ke ba'd ham rangkrūton ko mulāhiẓa karenge.
نئے بيماروں کو ديکھنے کے بعد هم رنگکروٹوں کو ملاحظه کرينگے

How is the man who fell from his horse yesterday evening?
Wuh jawān kaisā hai jo kal shām ko apne ghoṛe par se gir parā?
وه جوان کيسا هی جو کل شام کو اپنے گهوڑے پر سے گر پڑا

He is still unconscious, Sir.
Ḥuẓūr, abhī tak bahosh hai?
حضور ابهي تک بيهوش هے

How many men are there in Hospital?
Haspatāl meṇ kitne ādmī bīmār haiṇ.?
هسپتال مين کتنے آدمي بيمار هين

Take care that the hospital is kept clean.
Khabar-dār, Haspatāl ṣaf rahe.
خبر دار هسپتال صاف رهے

Open all the windows.
Sab khirkiyoṇ ko kholo.
سب کهڑکيون کو کهولو

Keep the beds one foot from the wall.
Chār-paiyoṇ ko dīwār se ek fuṭ ke fāṣile par rakho.
چارپايون کو ديوار سے ايک فٹ کے فاصلے پر رکهو

That man's bedding is insufficient.
Us ādmī kā bistar kam hai.
اوس آدمي کا بستر کم هی

In future give him clean sheets. آیندہ کو صاف چادریں دیا کرو
*Āyinda ko ṣāf chādareṇ diyā karo.

This matter must be reported to the Adjutant. اجیٹن صاحب کے پاس اس بات کی خبر بھیجنا چاہیئے
Ajiṭan Ṣāḥib ke pās is bāt kī khabar bhejnā chāhiye.

Are all poisons kept under lock and key ? کیا سب زہر قفل میں بند رہتے ہیں
Kyā sab zahr quſl meṇ band rahte haiṇ ?

This is a strict Government order. یہہ سرکار کا سخت حکم ہی
Yeh Sarkār kā sakht ḥukm hai.

*You alone are responsible for the instruments. ہتھیار سب تمہارے ہی ذمے پر ہیں
Hathyār sab tumhāre hī zimme par haiṇ.

These instruments are not in good order. یہہ ہتھیار درستی پر نہیں ہیں
Yeh hathyār durustī par nahīṇ haiṇ.

The scalpels are blunt and dirty. چھریاں سب کند اور میلی ہیں
Chhuṛīāṇ sab kund aur mailī haiṇ.

* Observe the construction, noting the force of ہی hī in the second sentence.

That saw is useless from rust.
Woh āṛā morche ke sabab se kuchh kām kā nahīṇ hāi.
وہ اڑا مورچے کے سبب سے کچھہ کام کا نہین ھی

The latrine is dirty, it must be kept much cleaner.
Ṭaṭṭī mailī hai, isse bahut ṣāf rakhnā hogā.
ٹٹّي ميلي ھی اسّے بہت صاف رکھنا ھوگا

*I will never pass over this matter.
Maiṇ is bāt se hargiz darguẕar nahīṇ karne kā.
مین اس بات سے ھرگز درگذر نہین کرنے کا

Why did you not obey my order?
Tum ne hamārā ḥukum kyūṇ na mānā?
تمنے ھمارا حکم کیون نہ مانا

There is a very bad smell here.
Is jagah meṇ barī bad-bū hai.
اس جگہہ مین بڑي بدبو ھی

See that dry earth is more freely used.
Khabar-dār, sūkhī miṭṭī ziyādatar ḍālī jāegī.
خبردار سوکھي مٹّي زیادہ تر ڈالي جایگي

Where is the mortuary?
Lāsh-khāna kis ṭaraf hai?
لاش خانہ کس طرف ھی

Open the door and let me see it.
Kholo darwāza ke ham mulāḥiẓa kareṇ.
کھولو دروازہ کہ ھم ملاحظہ کرین

Now show me the bath-room.
Ab ghus-khana dikhlāo.
اب غسل خانہ دکھلاو

* Observe the construction. *Maiṇ nahīṇ karne kā.* I am not one to.

*Have fresh water always kept here. یہاں ہر وقت تازہ پانی بھرا رکھو
Yahāṇ har waqt tāza pānī bharā rakho.

*Fill this water-pot with water. اس گھڑے میں پانی بھردو
Is ghaṛe meṇ pānī bhar do.

*Have the walls freshly plastered. دیواروں کو نئے سر سے لپوا دینا
Diwāroṇ ko nae sar se lipwā denā.

Have sulphur burnt in this room. اس کمرے میں کچھ گندھک جلوادو
Is kamare men kuchh gandhak jalwā-do.

Has this recruit ever been vaccinated? اس امیدوار کو کبھی ٹیکا لگایا گیا
Is umīdwār ko kabhī ṭīkā lagāyā gayā?

I was vaccinated in childhood. میں لڑکپن میں گودا گیا
Maiṇ laṛakpan meṇ godā gayā.

*Well, show me your arm and the marks. اچھا اپنا بازو اور نشان دکھلاو
Achchhā apnā bāzū aur nishān dekhlāo.

He must be re-vaccinated. پھر ٹیکا لگانا پڑیگا
Pher ṭīkā lagānā paṛegā.

Give me the vaccinating lancet. ٹیکا لگانے کا نشتر دے دینا
Ṭīkā lagāne kā nashtar de denā.

* Observe the construction.

Call in both those recruits.
Un donoṇ rangkrūtoṇ ko bulāo.
اون دونون رنگکرو تون کو بلاو

*Not both at once—one at a time.
Donoṇ ko ek sāth mat bulāo—ek ek kar ke.
دونون کو ایکساتهه مت بلاو ایک ایک کرکے

Take off your clothes.
Kapṛoṇ ko utāro.
کپڑون کو اُتارو

*He seems rather short.
Us kā qadd ẓara chhoṭā ma'lūm hotā hai.
اوسکا قد ذرہ چهوٹا معلوم هوتا

Bring the standard and measure him.
Nāp lāo aur us kā qadd nāpo.
ناپ لاو اور اوسکا قد ناپو

*Examine his eyesight with the dots.
Bindīyoṇ se us kī bīnāī jāṇchnā
بندیون سے اوسکي بيناي جانچنا

*His chest must be measured.
Us kī chhātī nāpā chāhiye.
اوسکی چهاتي ناپا چاهئے

The tape is on the small table.
Nāpne kā fītā chhoṭī mez ke ūpar hai.
ناپنے کا فیتا چهوٹي میز کے اوپر هی

Walk up and down the room.
Kamare meṇ chalo phiro.
کمرے مین چلو پهرو

Turn round and come back.
Ghum ke lauṭ āo.
گهوم کے لوٹ آو

* Observe the construction.

*Hop first on the right foot.
Ek pāṇw par laṇgṛī chalo—pahle dahne pāṇw par.
ایک پانو پر لنگڑي چلو- پہلے دہنے پانو پر

Then back on the left foot.
Pher bāeṇ pāṇw par lauṭ āo.
پھر بائین پانو پر لوٹ آو

Stretch your arms over your head.
Donoṇ hāthoṇ ko sar ke ūpar pasāro.
دونون ہاتھون کو سر کے اوپر پسارو

Let me see your fingers.
Uṇgliyoṇ ko dekhne do.
اونگلیون کو دیکھنے دو

Stand with your heels together.
Eṛiyoṇ ko jor kar khaṛe ho.
ایڑیون کو جوڑ کر کھڑے ہو

Stand on one foot, put the other forward.
Ek pāṇw par khaṛe ho, dūsre ko āge rakho.
ایک پانو پر کھڑے ہو دوسرے کو آگے رکھو

Bend your toes and ankle joint.
Panja moṛo, aur ṭakhnoṇ ko moṛo.
پنجہ موڑو اور ٹخنون کو موڑو

*Kneel on one knee.
Ek ghuṭne ke bal baiṭho.
ایک گھٹنے کے بل بیٹھو-

Up again.
Phir uṭho.
پھر اوٹھو

Now on the other knee.
Ab dūsre ghuṭne par.
اب دوسرے گھٹنے پر

* Observe the construction.

*Down on both knees and spring up with both legs together.
Donoṇ ghuṭnoṇ par baiṭho aur ek dam chhāl mār ke jaldī se uṭho.
دونون گھٹنون پر بیٹھو اور ایک دم چھال مار کے جلدي سے اوٹھو

Turn round—separate your legs.
Ghūm jāo—pāṇoṇ kholo.
گھوم جاو پانون کھولو

Bend down and touch the ground with the hands.
Jhuk ke hāthoṇ ko zamīn par rakho.
جھک کے ھاتھون کو زمین پر رکھو

*Stretch out your arms, like this.
Bāzuoṇ ko pasāro, aisā karke.
بازو ون کو پسارو - ایسا کرکے

Bend the fingers.
Uṇgliyoṇ ko moṛo.
اونگلیون کو موڑو

Bend your thumbs thus.
Iṣṭaraḥ apne aṇgūṭhoṇ ko moṛo.
اس طرح اپنے انگوٹھون کو موڑو

*Bend your wrists.
Pahuṇchoṇ ko moṛ denā.
پھنچون کو موڑ دینا

Now bend your elbows.
Ab kuhniyoṇ ko moṛo.
اب کہنیون کو موڑو

Have you ever had a blow on the head?
Kabhī sar par choṭ lagī hai?
کبھي سر پر چوٹ لگي ھی

Are you ever giddy?
Kabhī sar ghumtā hai?—Chakkar ātā hai?
کبھي سر گھمتا ھی - چکر آتا ھی

* Observe the construction.

Say how many dots are there ?
Batāo, kitnī bindiyāṇ haiṇ ?
بتاو - کتني بندیان همین

Now come to the office.
Ab daftar meṇ chalo.
اب دفتر مین چلو

*Copy this letter and post it to-day.
Is chiṭṭhi ki naql kar ke āj ḍāk meṇ dākhil karo.
اس چٹھي کا نقل کرکے آج ڈاک مین داخل کرو

Fill in all these columns.
In sab khānoṇ ko pūrā karnā.
ان سب خانون کو پورا کرنا

Show me all the books.
Sab kitāboṇ ko dekhlāo.
سب کتابون کو دکھلاو

*I hear the regiment marches to-morrow.
Aisā sunne meṇ āyā hai ki Palṭan kal kūch karegī.
ایسا سننے مین آیا هی که پلٹن کل کوچ کریگی

Is all the carriage, &c., ready ?
Bār-bardārī waghaira sab ṭaiyār hai ?
بار برداري وغیرہ سب طیار هی

*Any man who is too ill to march must be left behind in hospital.
Jo koī jawān bīmārī ke sabab se kūch nahīṇ kar saktā ho, has-patāl meṇ chhor diyā jāega.
جو کوئي جوان بیماري کے سبب سے کوچ نہین کرسکتا هو هسپتال مین چهوڑ دیا جایگا

* Observe the construction,

Are all preparations for the march complete ?
Kūch ke sab intiẓām pūre haiṇ ?
کوچ کے سب انتظام پورے ہین

Two doolies and two country carts will be required.
Do ḍoliyāṇ aur do bail-gāṛiyāṇ darkār hoṇgīn.
دو ڈولیان اور دو بیل گاڑیان درکار ہونگین

Pitch the hospital tent under a tree.
Haspatāl ka ḍerā kisī dirakht ke niche khaṛā karo.
ہسپتال کا ڈیرا کسی درخت کے نیچے کھڑا کرو

*The ground is very damp here.
Zamīn is jagah kī bahut gīlī hai.
زمین اس جگہہ کی بہت گیلی ہی

Let the men have some straw spread.
Sipāhiyon ke līye kuchh poāl bichhwā denā.
سپاہیون کے لیئے کچھہ پوال بچھوا دینا

Extra carriage is required, Sir.
Ḥaẓūr, ka-ī ek fāltū gāṛī darkar haiṇ.
حضور کئی ایک فالتو گاڑی درکار ہین

How are *gāṛīs* to be had.
Gāṛiyāṇ kis ṭaraḥ se mileṇgīn ?
گاڑیان کس طرحسے ملینگین

By writing to the Quarter-Master.
Quātar Māsṭar Ṣāḥib ke pās likhne se.
کواٹر ماسٹر صاحب کے پاس لکھنے سے

* Observe the construction.

*For every six men one cart of two bullocks can be had.
Chhe chhe bīmāroṇ ke liye ek ek do bail ki gāṛī mil saktī hai.
چھہ چھہ بیماروں کے لیئے ایک ایک دو بیل کی گاڑی مل سکتی ہی

Where is the original of this letter.
Is chiṭṭhī kī aṣl kahāṇ hai ?
اس چٹھی کی اصل کہاں ہی

*This is only a duplicate copy.
Yeh to faqaṭ muṣannā hai.
یہہ تو فقط مثنا ہی

*Call up the new cases one by one.
Na-e ādmiyoṇ ko ek ek kar ke bulāo.
نئے آدمیوں کو ایک ایک کر کے بلاو

*What is the matter with you ?
Kyā hūā tum ko ?
کیا ہوا تمکو

†Show your tongue.
Jībh dekhlāo.
جیبہ دکھلاو

Have you pain anywhere ?
Kahīṇ kuchh dard hai.
کہیں کچھہ درد ہی

How is your appetite ?
Bhūkh kaisī hai ?
بھوکھہ کیسی ہی

Do you digest your food ?
Kyā khānā haẓm hotā (pachtā) hai ?
کیا کھانا حضم ہوتا (پچتا) ہی

* Observe the construction.

† *N.B.*—The word زبان *zabān* is often used instead of جیبہ *jībh* by uneducated natives.

Do you ever have fever?
Tum ko kabhī bukhār ātā hai? تمکو کبھي بخار آتا ھی

Draw a long breath.
Lambī sāṇs khenchо. لمبي سانس کھینچو

*Tell me your name.
Apnā nām batāo. اپنا نام بتاو

Cough, cough once more.
Khāṇso, pher khāṇso. کھانسو - پھر کھانسو

*Lie down on your bed.
Apnī chār-pāi par leṭ jāo. اپني چار پاي پر لیٹ جاو

Draw up your knees.
Ghuṭnoṇ ko uṭhāo. گھٹنون کو اٹھاو

Turn over on your right side.
Dāhnī ṭaraf ko karwaṭ lo. داھني طرف کو کروٹ لو

Now turn on your left side.
Ab bāiṇ ṭaraf ko karwaṭ lo. اب بائین طرف کو کروٹ لو

Lie on your back—on your face.
Chit leṭo—paṭ leṭo. چت لیٹو - پٹ لیٹو

Show me your gums.
Masūṛā dekhlāo. مسوڑا دیکھلاو

At what time does the fever attack you?
Kis waqt bukhār charhtā hai? کس وقت بخار چڑھتا ھی

About seven in the evening.
Shām ke waqt, qarīb sāt baje. شام کے وقت قریب سات بجے

* Observe the construction.

And when does it leave you?
Aur kab utar jātā hai?
اور کب اُتر جاتا ہی

*Generally about 4 A.M.
Akṣar koī chār baje fajr ko.
اکثر کوئي چار بجے فجر کو

†How long have you been suffering from fever?
Kab se tum ko bukhar hūā kartā hai?
کبسے تمکو بخار ہوا کرتا ہی

I am very thirsty and perspire profusely.
Mujhe pīyās bahut lagtī aur pasīnā bahut nikaltā hai.
مجھے پیاس بہت لگتي اور پسینا بہت نکلتا ہی

I am very constipated.
Mujh ko qabẓīat shiddat se hai.
مجھکو قبضیت شدت سے ہی

*Give him five grains every three hours.
Tīn tīn ghanṭe ke ba'd pāṇch pāṇch grain diyā karo.
تین تین گھنٹے کے بعد پانچ پانچ گرین دیا کرو

He is better now than he was.
Ab pahle se achchhā hai.
اب پہلے سے اچھا ہی

How did you catch cold?
Kisṭarah se sardī lag gai?
کس طرح سے سردي لگ گئے

Four days ago, Sir, I got wet on guard.
Huẓūr, chār roz hūe maiṇ pahre par bhīg gaya tha.
حضور چار روز ہوے مین پہرے پر بھیگ گیا تھا

* *N.B.*—Observe this use of کوئي signifying "about."

† Observe this idiom.

Had you any shivering?
Kyā kuchh jāṛā āyā thā?
کیا کچھہ جاڑا آیا تھا

Put his bed in a corner, out of the draught.
Us kī chār-pāī ko goshe meṇ rakh do, ki us par hawā na lagne pāwe.
اوسکي چار پائي کو گوشے مین رکھہ دو کہ اوس پر ہوا نہ لگنے پاوے

He will require a sick attendant.
Us ke wāsṭe ek chhuṭṭī wālā chāhiye.
اوسکے واسطے ایک چھٹّي والا چاہئے

*Please write a requisition for a sick attendant.
Ek chhuṭṭī wāle ke liye darkhwāst likhiyegā.
ایک چھٹّي والے کے لیئے درخواست لکھیئے گا

Take care there is no communication between this case of small-pox and the regiment.
Khabar-dar ho ki is chechak wāle se koi Palṭan kā shakhṣ milne na pāe.
خبردار ہو کہ اس چیچک والے سے کوئي پلٹن کا شخص ملنے نہ پاوے

A report must be sent at once.
Ek ripoṭ fauran bhejā chāhiye.
ایک رپوٹ فوراً بھیجا چاہئے

He is complaining of griping.
Wuh maroṛoṇ kī bahut shikāyat kartā hai.
وہ مروڑون کي بہت شکایت کرتا ہی

Is this man delirious at night?
Yeh ādmī rāt ko hazyān kī ḥālat meṇ rahtā hai?
یہہ آدمي رات کو ہذیان کي حالت مین رہتاہي

* Observe the construction.

At present he is quite insensible.
Is waqt woh bilkull be-hosh hai.
اس وقت وہ بالکل بے هوش هی

*Give him iced milk to drink occasionally.
Kabhī kabhī usko baraf dūdh pilāte raho.
کبھي کبھي اوسکو برف دودھ پلاتے رهو

His pulse is very small and irregular.
Nabẓ us kī bahut bārik aur beqā'ida hai.
نبض اسکي بہت باریک اور بے قائدہ هی

Stop this medicine from to-day.
Aj se yeh dawā mauqūf karo.
آج سے یہہ دوا موقوف کرو

Isolate the case of Scabies.
Khujlī wāle ko 'alāḥida rakho.
کھجلي والے کو علیحدہ رکھو

That looks like a case of sunstroke.
Yeh bīmārī tamkā sī ma'lūm hotī hai.
یہہ بیماري تمکا سا معلوم هوتي هی

Call the *bhisti* and tell him to bring his *mussuck* full of cold water.
Bhistī ko bulāo aur kah do ki mashk ṭhanḍe pānī se bhar ke jaldī se lāwe.
بهشتي کو بلاو اور کہہ دو کہ مشک ٹھنڈے پاني سے بھر کے جلدي سے لاوے

*Wrap him at once in iced sheets and give him a hypodermic injection of Quinine.
Fauran usko ṭhanḍī chadaron meṇ lipetnā aur chamre ke nīche Quinine pechkārī se dena.
فوراً اوسکو ٹھنڈي چادرون مین لپیٹنا اور چمڑے کے نیچے کوینین پیچکاري سے دینا

* Observe the construction.

PART III.

EXERCISES IN READING MSS.

(For transliteration see Part IV.)

۱

غریب پرور سلامت

جب سے فدوی یہاں آیا
ہے بہیشہ بیمار رہتا ہے اور کوئی حکیم اس جگہ نہیں
اور دوا بھی کچھ دستیاب نہیں ہوتی لہذا امیدوار
ہوں کہ تبدیلی غلام کی کسی دوسرے جگہ ہوجاے
ورنہ غلام اس جگہ ضرور مر جائیگا واجب تھا عرض
کیا فقط

عبدہ

لہ

عزیز پرور سلامت

حسب الحکم حضور کے فدوی ضلع کانپور جاکر ایک سو دس آدمی قوم رجپوت سے بہتیرے کئے ہیں اور ایک ایک روپیہ فی کس خراک کے واسطے جو حسب دستور اور حکم حضور کے دیدیا چنانچہ اونتیس تاریخ اسی مہینے کے فدوی معہ سب آدمیونکے چھاونی میں حاضر ہوگا لیکن آگرے کے رستے نہیں اویگا بریلی کی راہ سے اویگا سنا ہے کہ وہاں بیماری بہت ہے اور آدمی مرتے ہیں اطلاعاً عرض کیا فقط

عبد [illegible]

لہ

غریب پرور سلامت

اج فدوی کی طبعیت
بہت بیمار ہے اور طاقت آمد و رفت نہیں لہذا
اُمید وار ہون کہ رخصت دو روز کی مل جاوے
اور جو حضور رخصت نہ دیں تو عوض اپنا دیدون
واجب تہا عرض کیا فقط



۴

غریب پرور سلامت

کل دودی واسطے لینے شکر
کے بازار کو جاتا تہا جب کوتوالی کے پاس پہنچا تو ایک
کانسٹبل نے مجہکو گالی دی اور لات گھونسی سے بہت
مارا تمام بازار کے لوگ گواہ ہیں لہذا امیدوار ہوں کہ
حضور نامدی کو عدالت میں طلب فرما کر سزا دیں
نہیں تو سب رعیت سرکار کی تباہ ہو جائیگی واجب
تہا عرض کیا فقط

عبد

ل

غریب پرور سلامت

بہت عرصہ ہوا کہ حضور نے زبان
مبارک سے فرمایا تھا کہ پروش تمہارے بیٹی کی کسی جگہ
وقت خالی ہونے اسامی کے ہوگی سو اب ایک جیپراسی
عدالت فوجداری میں خالی ہوئی ہے لہذا امیدوار
ہوں کہ پروش نبیرہ زادہ اوس اسامی پر ہو جاوے
مناسب تھا عرض کیا فقط

عصا
فیروز جواہر لعل شرر عدالت
منصفی سری

لہ

غریب پرور سلامت

عرصہ ایک ہفتے کا گذرا ہوگا کہ کسی
رامدیال چپراسی ملازم حضور سلامت نے مانہ فدوی کی دوکان
سے حضور کے واسطے لیگیا ہے اور قیمت نہیں دے گیا
آج فدوی نے دام نامزد سے طلب کئے تو گالیاں
دینے لگا اور مارنے کو مستعد ہوا غلام نے اپنے
خوف سے کچھ نکہا لہذا امیدوار ہوں کہ حضور
قیمت دانہ فدوی کو چپراسی مذکور سے دلوادیں واجبا عرض
کیا فقط

مصد
نسبت سرنجام

ل

غریب پرور سلامت

کل سے خدمتگار کو سخت دردِ گلا ہے

اور تمام بدن میں درد ہے اور دھیم قبض ہوتا ہے ہر چند کہ

باپو شفاخانہ نے دوائی دی پر کچھ فایدہ نہوا لہذا امیدوار ہوں

کہ رخصت ایک ہفتے کی عنایت ہو جاوے اگر رخصت

نہ ملیگی تو مدد ضرور مر جائیگا اور یہہ بھی واضح ہو کہ مدد

نے جس روز سے نوکری ہوا ہے کبھی رخصت نہیں لی

اور کوئی بہانہ یا حیلہ نوکری کے وقت نہیں کیا ہمیشہ حکم

سرکار بجا لایا واجب تہا عرض کیا فقط

عبد

مدد رحمت علی

عریضہ بحضور سلامت

جناب عالی پرسوں فسوں

بموجب حکم حضور کے عدالت میں حاضر ہے اور گواہ

بھی سب موجود ہیں لیکن مقدمہ فیصل نہیں ہوتا

اور فضول خرچ بہت ہوتا ہے گواہوں کو خوراک

دینا ہے لہذا امیدوار ہوں کہ مقدمہ آج پیش ہو

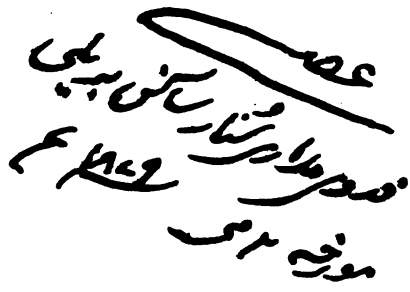
جاوے واجب تھا عرض کیا فقط

عصا نشان مدعی

لہ

غریب پرور سلامت

عرصہ دو سال کا گذرا کہ فدو کی
بیٹی کی شادی کندن سنار کے گھر ہوئی تھی اور سب رسوم
شادی کے بھی تمام ہو گئے تھے سو اب نامردی نے
از راہ دغابازی کے شادی دوسرے جگہ کر دی اور کہتا
ہے تم اپنے بیٹی کی شادی اور جگہ کر لو خدا وندا جائے
انصاف ہے کہ فدو نے دو سو روپیہ خرچ کر کے تو شادی کی
ہے اب کہاں سے پھر اتنا روپیہ لا دیں جو شادی دوسری
کریں لہذا امیدوار ہوں کہ حضور مدعا علیہ کو عدالت
میں طلب کر کے تحقیقات فرمائیں اور گواہ غلام کے
بہت ہیں واجب تھا عرض کیا فقط



غریب پرور سلامت

کل فدوی کے گھر سے خط آیا ہے

اوس سے معلوم ہوا کہ فدوی کے والد نے اس جہان
سے انتقال کیا اور اب گھر پر کوئی سرپرست
جو سب بندوبست گانو وغیرہ کا کرے کوئی باقی نہیں رہا اس
حالت میں فدوی کسیطرح نوکری نہیں کر سکتا لہذا امید
وار ہوں کہ نام فدوی کا نوکری سرکار سے کاٹا جاوے
ورنہ سب کاروبار میرا ابتر ہو جائیگا واجب تھا عرض
کیا فقط

عبد
فدوی علی حوالدار
نمبر فوج کمپنی

لہ

غریب پرور سلامت

عرصہ ایک سال کا ہوا کہ تم
سردار خان درزی سکنہ ایک سو دس روپئے فدوی
سے قرض لئے تھے اور تم نے اقرار سات مہینے کا لکھ دیا
تھا چنانچہ اب دس مہینے گذر گئے لیکن تا حال روپیہ ادا نہیں
کرتا جو اج فدوی روپیہ طلب کیا تو کہا ہمارا نام نالش کرو
اگر ہمسے تقاضا کروگے تو ہم تمکو خوب مارینگے لہذا امیدوار
ہوں کہ نامزد کو حضور طلب کرکے روپیہ دلوا دیں جواب
تہا عرض کیا

لہ

غریب پرور سلامت

عرصہ چار مہینکا ہوا کہ فدوی نے
مبلغ بیس روپئے نقد رام لعل حوالدار کمپنی دو کو اسکے گھر جانے کے
وقت دی ہی اور یہہ کہدیا تہا کہ تم یہہ روپئے ہمارے بہائی بدری
داس کو دیدینا اور رسید لیکر ہمارے پاس روانہ کرنا سکل فدوی
کے مکان سے خط آیا ہے اوس سے دریافت ہوا کہ حوالدار نے وہ روپئے
نہیں دیئے لہذا امیدوار ہون کہ روپیہ غلام کا حوالدار کی طلب
سے دلایا جاوے فقط

عبد
فدوی دیان سنگہ

ل

غریب پرور رسالت

کل قضاء الٰہی سے شوہر
فدویہ کا فوت ہو گیا اور کوئی شخص دوسرا رشتہ دار
یا وارث فدویہ کا نہیں جو خبر گیری کھانے پینے کی کرے
اور کوئی جایداد بھی پاس فدویہ کے نہیں کہ جس سے گذران
ہو سکے لہذا امیدوار رہوں کے حضور دو روپیہ ماہواری
میرے خاوند کی طلب سے مقرر کر دیں کہ اوقات گذارا
فدویہ کا بخوبی ہو جائیگا اور حضور کو دعا کرونگی

لہ

غریب پرور سلامت

جب سے فدوی پلٹن میں
بہت ہوا ہے کبھی کوئی قصور نہیں کیا اور نوکری سے کسی
وقت غیر حاضر نہیں ہوا اور اپنے بڑے عہدہ دار کا ہمیشہ
حکم مانا لیکن کل صوبہ دار صاحب نے فدوی کو بڑا بھلا کہا
جب فدوی نے کہا کہ مجھے کیوں گالی دیتے ہو تو بولے کہ
تم کو فوج سے نکال دینگے خداوند فدوی کو اب نوکری
ہم کو منظور نہیں لہذا امیدوار ہوں کہ استعفا فدوی کا
منظور ہو فقط

عہ

لہ

عریضہ بخدمت سلامت

جب سے دور گھر رہا ہمیشہ
بیمار ہے اگرچہ بہت علاج شفاخانہ وغیرہ کا کیا
لیکن آرام نہیں ہوتا تمام بدن میں باری کا درد ہے
اور کبھی پسلی میں درد ہو جاتا ہے اور ادھا سینے
کا درد نہیں ہوتا ہے تمام بدن درد ہے اور حاتھ پانو
پر ورم آگیا ہمیشہ قبض پیٹ میں رہتا ہے ڈرتا
ہوں کہ کہیں سرسام نہ ہو جائے لہذا امیدوار ہوں کہ رخصت
دو مہینے کی مل جاوے واجبا عرض کیا فقط

عبد

لہ

غریب پرور سلامت

زر چوکیداری قدیم سے

فدوی کے نام پر چار آنہ ماہواری مقرر ہے اور

فدوی ماہ بماہ ادا کرتا ہی لیکن کل بخشی نے فدوی

سے کہا کہ تم سے ہم اس مہینہ میں اٹھ آنہ لینگے لہذا

امیدوار ہوں کہ حضور بخشی مذکور سے دریافت فرما

کر حکم مناسب دیں کہ میں اس ظلم سے بچ جاؤں

واجب تھا عرض کیا فقط

عبد

فدوی زرین زری

۱۷

غریب پرور سلامت

پرسوں دیجے رات کو فدوی
کے مکان میں چوری ہو گئی اور اسباب مالیت سو روپیا
چوری گیا جب کوتوال صاحب سے اطلاع کی تو انہوں
نے جواب دیا کہ تم فریب کرتے ہو خداوند جانے
عورت ہے کہ فدوی کا اسباب چوری گیا اور فدوی
فریب کرتا حضور موقع پر تشریف لاویں اور گواہوں
سے دریافت کریں تب فدوی کا حال حضور کو کھل
جاوے فقط

عبد
فدوی کا نام لکھیے

لہ

غریب پرور سلامت

اج بہادر فدوی کا گھر سے
لیا ہے اصل ارادہ اسکا یہ ہے کہ نوکری سرکار کرے اور عمر
اسکے قریب تیس برس کے ہے اور لکھا پڑھا ہے لہذا
امیدوار ہوں کہ بعد ملاحظہ ڈاکٹر صاحب کے وہ اس
پلٹن میں بھرتی کیا جاوے اسواسطے کہ فدوی کے باپ دادا
قدیم سے فوج میں نوکر رہے ہیں اور فوج ہی کو پسند
کرتے ہیں واجب جانکر عرض کیا فقط

ل

غریب پرور سلامت

جناب عالی حسب الحکم حضور کے
مدوی نے دو ہاتھی نواب صاحب بہادر سے لیکر کاسی پور میں
بھجوائے اور چار گھوڑے سرکاری یعنے حضور کے مقام شفاخانہ پر
رکھی ہیں جو قت آپ کو درکار ہو تیار ہیں اور راجا کاشی
پور بھی کہتی ہیں کے چار فیل اور شکاری کو تمکو ایک ہتنی کے
لئے دے سکتے ہیں اگر حضور فرمادیں تو راجہ صاحب سے ہاتھی لیکر
جنگل میں تیار رکھوں اطلاعاً عرض کیا فقط

عبد
مدوی عنایت خان
جمعدار

غریب پرور سلامت

فدوی نے اقبال حضور سے
اج حرباقیدی کو جوسات برس کا میعدی تہا گرفتار
کولیا اور دوسرے لوگون کی گرفتاری شب و روز کوشش
کرتا ہون اطلاعاً عرض کیا مخبرون نے خبر دی ہی کہ تین
اشتہاری ضلع بجنور میں ہین سو فدوی نے ایک ادمی
معتبر اپنا روانہ کیا ہے وقت ملنے سراغ کے فوراً روانہ
بجنور ہونگا اور فدوی کو پرسون سے تپ و لرزہ آنی
لگا بہت کمزوری ہے اقتاب دولت کا تابان رہی فقط

عرضی فدوی غریب پرور

ا

غریب پرور ملت

فدوی عرصہ بیس سال سے پنشن
پاتا ہی اور رسالہ سواران ہندوستانی میں نوکر تھا اور اب فدوی
کو عارضہ فالج کا ہو گیا ہی چل نہیں سکتا لہذا امیدوار ہوں کہ
پنشن فدوی کی فدوی کے بیٹے کے نام پر مقرر ہو جاوے وہ برابر
سے لیا کرے گا مناسب جانکر عرض کیا آقا بدولت کا تا بان ہے فقط



ل

فریب پرور سلامت

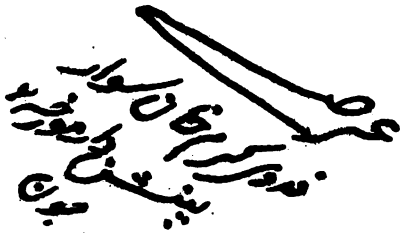
حضور نے فرمایا تھا کہ ہم
روپیہ تمہارا دس تاریخ کو دینگے سو آج دس تاریخ
تو عدد حاضر ہوا ہے لہذا امیدوار ہوں کہ
روپیہ عدد کو آج مل جاوے کسواسطے کہ عدد کو
اب گھر جانا ہے مناسب تھا عرض کیا فقط

عبد

ا

غریب پرور سرکار دولت

فدوی عمر قریب بیس سال پنشن
پاتا ہی اور رسالہ سواران ہندوستانی میں نوکر تھا اب فدوی
کو عارضہ فالج کا ہو گیا ہی چل نہیں سکتا لہذا امیدوار ہوں کہ
پنشن فدوی کی فدوی کے بیٹے کے نام پر مقرر ہو جاوے وہ سرکار
سے لیا کریگا مناسب جانکر عرض کیا آقا بدولت کا تا بان ہے فقط



ل

فریق پرور سلامت

حضور نے فرمایا تھا کہ ہم
روپیہ تمہارا دس تاریخ کو دینگے سو آج دس تاریخ
تو فدوی حاضر ہوا ہے لہذا امیدوار ہوں کہ
روپیہ فدوی کو آج مل جاوے کسواسطے کہ فدوی
اب گھر جاتا ہے مناسب تھا عرض کیا فقط

عبد

ل

غریب پرور سلامت

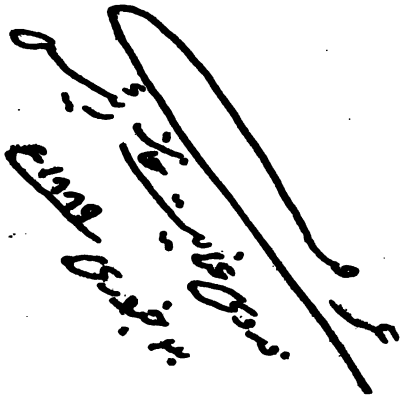
پرسوں واقع ۱۲ ماہ ہذا کو مسمی
کندن سنگھ برادر خدوی کا بعلت مار پیٹ کے قید
ہوگیا ہے اور پاس نامرد ے کے لوٹہ نہیں اس باعث
سے بہت تکلیف ہے لہذا امیدوار ہوں کے حکم حضور
واسطے دلانے لوٹہ مذکور کے بنام داروغہ صاحب کے
صادر ہوجاوے کہ وہ لوٹہ قیدی کو دلوادیں
واجب تھا عرض کیا فقط

عبد
نقش جلوہ گنگا داس کندن سنگھ
قیدی

از

غریب پرور سلامت

جناب عالی مدتوں سے بہت بیمار معلوم ہیں کہ اجکل مرض چیچک کا زور بہت زور ہے۔ اور میرے چند طفلان ایسے ہیں کہ جنکو ٹیکا نہیں دیا گیا اور میرے تخیل یہ ہے کہ یہ کام حضور کے دست مبارک سے انجام پاوے تو عین خاوندی و بندہ نوازی ہوگی۔ جسکا شکریہ تمام عمر ادا نہ کر سکونگا۔

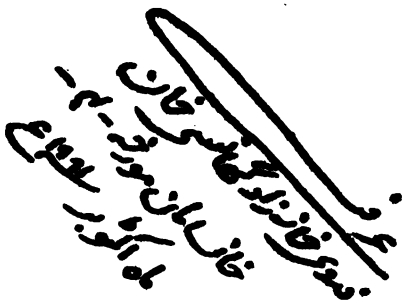


ل

فریدہ دعا از زبان حاتم قلمت نوشیدن جناب لنگن صاحب بہادر دام اقبالہ

خدا عالی حکم یہ ہے کہ دقطعہ بدولہ از راہ غریب پروری و نبدہ نوازی
کے سرکار فیض آثار سے بندہ مثاک پر مکان والد فوری کے مرحمت فرما
تہا۔ یہ ہدوحال پر دولت فوری کے معلوم ہوا خدا حضور کو اور بلا صاحب
کو سلامت رکھے حال یہ ہے کہ جب سے حضور بدولہ ولایت کو ہوئے
فوری نے نوکری گھر نے صاحب بہادر جو کہ فیضاباد میں اسٹنٹ کمشنر
تھی وہاں پر ملازم رہا عرصہ چھ روز کا ہوا کہ وہ مر گئے لہذا فوری
کچھ تدبیر ریل کے کرایہ کی کر کے بہت جلد خدمت میں حاضر ہوگا
واجب تہا عرض کیا الہی آفتاب

دولت و اقبال کا چمکتا ہوا جیو



غریب پرور سلامت

فدوی حسن علی صوبہ دار

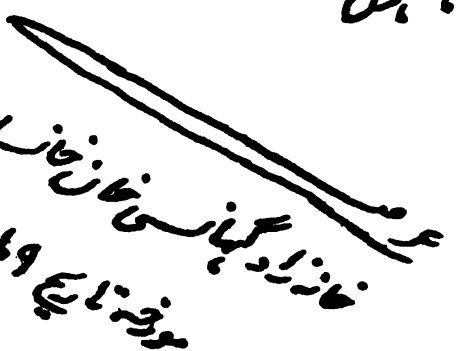
کی عرض یہہ ہی کہ فدوی اور فدوی کے باپ دادے سیکڑوں
برس سے مہاراجہ گوالیار کا رعیت ہے اور دس ہزار بلکہ زیادہ
لاخراج فدوی کا معدوشی ملکیت سے ہے جس کے گزاری خزانہ
مقرر نہیں تہا اور کسی وقت میں کسی مہاراجہ صاحب نے
کوئی خراج طلب نہیں کیا تہا اور نہ اس وقت کے مہاراجہ
صاحب نے کبھی کچھ خزانہ لیا مگر اندنوں مہاراجہ صاحب کے
بھائی نے ناحق مہاراجہ صاحب کے بنا حکم ساری زمین کو
ضبط کر لیا ہے اور فدوی کو کوئی عرض مہاراجہ صاحب تک پہنچنے
نہیں دیتے اسلئے فدوی مہاراجہ صاحب کے نام کی ایک عرضی اس
عرضی کے ساتھ حضور میں بہیجتا ہوں اور امیدوار ہوں کہ حضور
اس عرضی کو گوالیار کے ایجنٹ صاحب بہادر کے حضور میں بہیجدیجئے
تاکہ وہ مہاراجہ صاحب کے حضور میں پیش کردیویں

المرقوم ۳ جنوری سنہ ۱۹۳۵ء

غریب پرور خداوند نعمت فیاض زمان دام اللہ اقبالہ

جناب عالی صورت یہ ہے کہ جب حضور جہاز
سیتاپور سے طرف ولایت کے تشریف لے چلے یہہ خانہ زاد بھی حضور کے ہمراہ
چلا شہر کلکتہ تک گیا جب کے حضور جہاز پر سوار ہو کر روانہ سمت ولایت کو ہوئی
بعد دو روز کے یہہ فدوی مکان روانہ ہوا لیکن شب و روز یہہ دعا مانگتا تہا کہ خدا جلد
حضور کو جنوبستان میں لاوے جو حضور اپنی رسالہ میں رقم فرمود ہوویں بندہ کو بہت خوشی
حاصل ہووے کہ حق تعالی آپکو بدرجہ علی آپکے پہونچاوے روز بروز ترقی آپکی عمر دراز بابا کی کرے

اب فدوی امیدوار ہی کہ کب واسطے اس خانہ زاد کے حکم ہو کہ فدوی خدمت گذاری
اور طابعداری میں حاضر ہو واجب تماعرض کیا الہٰی آفتاب اقبال دولت کا چمکتا
ہو جیوے اور خانہ زاد شہر لکھنو محلہ قطب پور متصل پل ہنس لب گومتی بمکان منشی
یوسف خاں کے رہتا ہوں



جناب مکرم معظم فیاض زمان

حرمت دونیا

بعد تسلیم ملتمس ہون۔ کہ چندہ شفاخانہ زنانہ جنا ایک کار خیر ہے یہہ چندہ بیکسان
مریضان و محتاجان کے کام اویگا اور ہر ایک ذی شان و معزز جیسے آپ و دیگر
صاحبان ہین اونپر آید فرض ہے کہ بیماران و ماندگان کو دعا بخشین بعد حسب الحکم
گورنمنٹ عالیہ جو صاحب دس عدد روپیہ سال کے زیادہ دینگے

انکا نام تختہ بورڈ پر جو شفاخانہ میں ذرین حروف سے منقش ہو کر
لٹکایا جاویگا - ماسوائے اسکے حسب منشا گورمنٹ جو مقرر اور اہل
دول چندہ میں شریک ہونگے اونسی قیمت دوائی نہیں لیجاویگی ونہ قیمت ادویہ
جو لیونگے دینی پڑیگی چونکہ جناب بہی اہل دول اور ذی شان ہیں اسلئے اُمید
قوی ہے کہ چندہ شفاخانہ میں دینا منظور کرینگے - اور تختہ بورڈ اب
تیار ہو رہا ہے اور بہت سے نام لکھی گئے ہیں

لہ بحضور جناب برگیڈیر صاحب چھاؤنی سیتاپور دام اقبالہ

غریب پرور سلامت

خبر عالی مدری چاند خاں امیدوار سفید گاؤ کی

سے سید محمد صادق صاحب وکیل عدالت کے بہاں روپیہ وکالت کا آج تک نہ وصول کیا

کرنا تہا اب کرایہ فی وکالت کے بہت کم ہے اسوجہ سے میری گذر نہیں ہوتی اور تکلیف

میں ہوں جو حضور کے قدردانی اور فیضرسانی کا علم شہرہ ہے اسلیئے میں بہی امیدوار ہوں اگر

حضور کے لئے میں کوئی خدمت خالی ہو یا عرضی ہو یا آئندہ ہونے کا امید ہو تو حضور بلا تکلف
مقرر فرمائیں میں اپنی کامل طور کو مستعدی اور ایمانداری و دیانت سے ادا کروں گا
میری دیانت اور مستعدی کے بارہ میں کسی کچھ ملاقی ہے کہہ سکتے ہیں واجب ہے کہ عرض کی

زیادہ حد ادب فقط

عصمت
منشی چاند خاں امیدوار روزگار ملازمت

۲۵ - اگست ۱۸۷۲ء

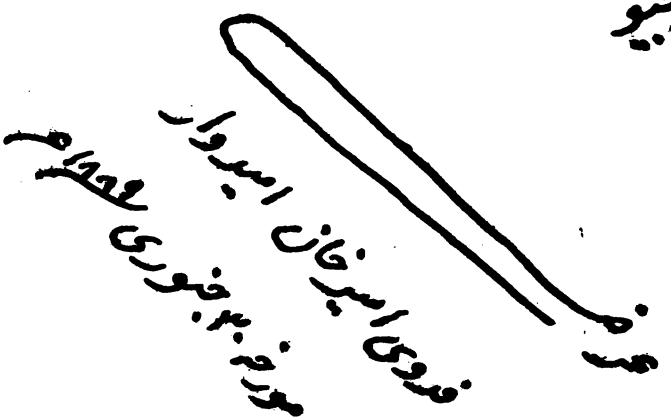
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بخدمت فیض بخش و فیض رسان جناب ڈاکٹر جی۔ رین گنگ صاحب بہادر دام اقبالہ

عریضہ بدرسلامت

چونکہ مدت عرصہ چند ماہ سے خانہ نشین ہے اور کار تحریر بخوبی سرانجام دے سکتا ہے حسن اتفاق سے حضور کے دفتر میں ایک اسامی خالی ہی اگر حضور براہ خاوندی اسامی مذکور پر بندہ کو مامور فرمادیں

تو عین غربا پروری ہی تاکہ فدوی اپنی مراد دلی کو پہونچکر
حضور کی جان و مال کو دعا دیتا رہے ۔ الٰہی آفتاب دولت
کا ہمیشہ درخشان ہو جیو

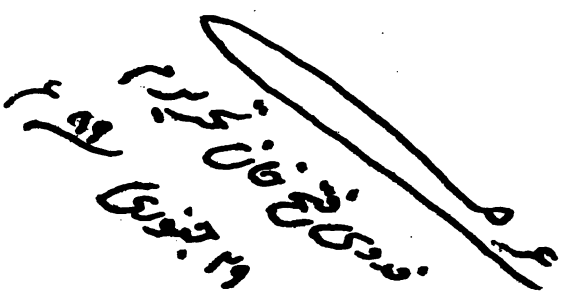


بخدمت فیض گنجور جناب ڈاکٹر رحیم بہادر دام اقبالہ

غریب برادر سلام مسنون

جناب عالی عرض حال یہ ہے کہ بندہ ہفتہ عشرہ سے بعارضہ تپ نوبتی میں مبتلا ہے باعث شدت گرمی بخار کے ازبس مجبور ہوں اکثر شبکو بوجہ حرارت کے اس درجہ وحشت ہوتی ہے کہ جسے خواب و خورش مطلق نہیں ہوتا اور دوران سر ہر دم رہتا ہے خیال امراض دماغ نہیں ہوتا ہے —

- علاوہ ازیں فدوی کو تکلیف زیادہ یہ بھی ہی کہ اسجگہ اپنا کوئی
ہم جنس نہیں جو کسیطرح مدد پہونچاوے - لہذا عرضی ہذا گذرانکر اُمیدوار
ہوں کہ اگر رخصت ایکماہ کی حضور سے عطا فرمائے جاوے تو عین خاوندی
ہی تاکہ اپنی وطن جاکر علاوہ علاج معالجہ کے تبدیل آب و ہوا بھی کروں زیادہ
حد ادب



غریب پرور سلامت

فدوی حسن رضا خان کوتوال کی
عرضی یہہ ہی کہ آج جو پلٹن میرٹھ سے اس چھاونی
مین پہنچی ہی اسکے چند سپاہی نے ملکر اس ایک غریب
لکڑہارے کو مارا ہی لوٹ اسکی لکڑیان چھین لی ہین وہ بیچارہ
کوتوالی مین نالشی ہونے پر آیا فدوی اس لکڑہارے کو ہمراہ لیکر صوبہ
دار صاحب کے پاس گیا کہ جن سپاہیون نے اس بیچارہ کی لکڑیان
چھین لی ہین اونکی شناخت کرے مگر صوبہ دار صاحب
نے شناخت کرنی کے لئے کسی سپاہی کے خیمہ مین جانے
نہین دیا اسلئے امیدوار ہون کہ صوبہ دار صاحب کے نام
حکم ہو کہ فدوی کے ہمراہ ملکر تحقیقات مین تاکید
کرین فقط

عرض

حسن رضا خان کوتوال

अर्जी

श्रीयुत महाराजा धिराज श्रीधवधारी सिंघ बाहादुर के समीप मे सेनाधिकारी भुपाल सिंह की राम राम पहुं चे विनती यहहै कि आपकी आज्ञानु सार मैने युद्ग भुमि मे अपनी सेना के दूतनी सख्यय परि मण मेजी है कि ३००० तीन हजार पैदल सिपाही सस्त्र धारी और २००० दो हजार सवार और वड़े वड़े योधाओं के सहित तोपैं और गोला वारुद आदि सव फ़ौज का सामान भी भेज चुका हुं लेकिन एक पत्र और समर भुमि से आयाहे लिखा हुआ रण रंग सिंह का केउहां शत्रु दलका वड़ा जोर है इसमे तुमलोग अन्दाज ५००० पांच ह जार सवार और दो तोप खाना और भेजो तो शत्रु की फ़ौज को हटाय सकते हें नही तो शत्रुओं की सेना ह मारी सेना में आय जायगी इससे यह विनती कर कहता हुं कि जो सरकार की आज्ञा होय तो लिखे मा फ़क सेना और भेजदुं उचित जान के अर्ज किया तारीख २८ मास फागुन सुदी

श्रीयुत महारा[illegible]हादुर के समीप मे
देवी सिंह जमीनी यह है कि सरकारि
रिसाले के सिप २० बीघा खेत घोड़ों से
चरवाय लिया [illegible] पड़ने से नाकाम होगिया
अब उस खेत मे साल मे सरकारी माल
गुजारी कैसे दुगे इसलिये अर्ज करता हुं के
येसा हुकुम सर[illegible] भी ऐसा अनीतिका काम
सिपाही लोग न[illegible]हायता होय के जिस्से
आपन वाल बचे[illegible]नकर अर्ज किया तारीख
१९ जुन सन १

प्रोयुत [illegible]र के समीप मे प्रजा जनों की
राम [illegible]स साल मे वर्षा कम हुई है
इससे [illegible]पज और साल से आधी भी
नहीं हुई लड़के वाले सब दुखी हो रहे
हैं किसी [illegible]ा नही हो सक्ता है और ऐसा
कोई म[illegible] मिलता के जिससे कर्ज लेके
सरकारी प्रजे करना हुं के ऐसो कोई
सुरत [illegible]नलोगा का निबाह सो आप के
राज में कैसा तारिख ५ जनवरी सन
१८९१

PART IV.

TRANSLATION OF MANUSCRIPT EXERCISES.

1.—TRANSLITERATION.—*Ghārīb parwar salāmat.*

Jab se fidvī yahāṇ āyā hai, hamesha bīmār rahtā hai aur koī ḥakīm is jagah nahīṇ, aur dawā bhī kuchh dastyāb *nahīn hotī,* lihāẓa *umedwār hūṇ ki tabdīl ghulām kī kisī dūsrī jagah ho jāwe* warna *ghulām is jagah ẓarūr marjāwegā, wājib thā'arẓ kiyā* faqaṭ

'Arẓī fidvī Karam Khān, jama'dar.

TRANSLATION.—*Hail, cherisher of the poor.*

Ever since your devoted one came here, he has been continually ill, and in this place there is no physician, nor is any medicine obtainable. I therefore hope that your slave's transfer to some other place may be brought about, otherwise, your slave will undoubtedly die in this place. The request is reasonable, therefore it was made.

The petition of your devoted Karam Khān, jemadar.

NOTES.—دستیاب *Dastyāb*—from *dast* (hand) and *yāftan* (root *yāb*,) to attain—(Persian.)

لہذا *lihāẓa* = (Arabic) particle *li* = on account of, and هذا *hāẓa* = this.

ورنہ *warna*—short for *wa-agar-na* = and if not.

فقط *faqaṭ*. This word is not translateable in its present position. It simply indicates the end of the petition. Literally it means *only*.

N.B.—The *alif* written at the head of this petition is the initial letter of *Allāh*, the name of the Deity, with which all Mahommedans begin all documentary writings.

2.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Hasb-ul-ḥukm ḥuẓūr ke fidvī ne zilla Kānpūr jākar ek sau daī ādmī qaum-i-Rājpūt se bhartī kiye haiṉ, aur ek ek rūpaya fī kas khurāk ke wāsṭe, jo ḥasbi dastūr aur ḥukm ḥuẓūr ke de dīyās Chunānchi untīs tārīkh isī mahīne kī fidvī ma' *sab ādmīyoṉ ke chhāonī meṉ ḥāẓir hogā. Lekin Agre ke rāste nahīṉ āwegā Barelī ki rāh se āwegā sunā hai ki wahāṉ* bīmarī *bahut hai aur ādm. marte haiṉ.* Iṭṭilā'an *'arẓ kīya faqaṭ. 'Arẓī fidvī Rām Parshād Hawāldar kampanī chhārum.*

TRANSLATION—*Hail, cherisher of the poor.*

According to the order of your Honour, your devoted one having gone to the Kānpūr district, has enlisted one hundred and ten men of the Rajpūt tribe, and has given each man one rupee for sustenance, in accordance with custom and your Honour's orders. Accordingly, on the 29th instant, your devoted one, with all the men will present himself in the cantonment, but will not come by the Agra route; he will come by way of Bareli. He has heard that there is much sickness there, and men are dying.

This petition is sent by way of report.

The petition of your devoted Rām Pershād, Hawāldar of the fourth company.

NOTES.—*Notice the construction of the Agent case in the first sentence.*

فی کس *fī kas* = each man. This may also be translated by *ādmī pīchhe.*

مع *ma'* = with—followed by the genitive.

بیماری *Bīmārī* = Illness—often used instead of cholera euphemistically.

اطلاعاً *Iṭṭilā'an* = Arabic adverbial form from *Iṭṭilā'*—a report.

3.—TRANSLITERATION—*Gharīb parwar salāmat.*

Aj fidvī kī ṭabī'at bahut bīmār hai, *aur ṭāqat-i-āmad o raft nahīṇ lihāẓa umedwār hūṇ ki rukhṣat do roz kī mil jāwe aur jo ḥuẓūr rukhṣat na deṇ to 'ewaẓī apnā de dūṇ. Wājib thā 'arẓ kīyā faqaṭ.*

'Arẓī fidvī Harnām, dirzī, mulāzim i ḥuẓūr.

TRANSLATION.—*Hail, cherisher of the poor.*

To-day your devoted servant's health is very bad, and he has not strength to walk. I therefore hope that two days' leave may be granted, and if your Honour will not grant me leave, then I will give a substitute to take my place. The request made is a reasonable one. Enough.

The petition of the devoted Harnām, tailor, servant to your Honour.

NOTES.—*Fidvī kī ṭabī'at bahut bīmār hai.*—This idiom is one in very common use, but it is not strictly accurate, as the word *bīmār* بیمار means *ill*, and the word طبیعت means *state of health*. It should strictly be "*ṭabī'at kharāb hai* my state of health is bad; i.e., *maiṇ bīmār hūṇ* I am ill.

عرضی *'Ewaẓi* = a substitute, more commonly بدلی *badlī* (the men whose profession it is to write petitions for the commoner and less educated class of native servants are very

fond of displaying their erudition by using high-flown words in place of the simpler words of the bazar vernacular).

4.—TRANSLITERATION.—*Ghariīb parwar salāmat.*

Kal fidvī wāsṭe lene shakkar *ke bāzār ko jātā thā jab* kotwālī *ke pās pahunchā to Nārāyan* kānstabal *ne mujhko gālī dī aur lāt* ghūṇse *se bahut mārā tamām bāzār ke log gawāh haiṇ lihāẓa umedwār hūṇ ki ḥuẓūr* nāmburde *ko* 'adālat *meṇ* ṭalab farmākar *sazā deṇ, nahīṇ to sab* ra'iyat *sarkār kī* ṭabāh ho jāegī.

Wājib thā 'arẓ kīyā faqaṭ.

'Arẓi fidvī Hīrā Singh, baqqāl.

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday your devoted servant was going to the bāzār for the purpose of buying sugar. When I had arrived near the kotwālī, Narāyan constable abused me, and with kicks and blows severely assaulted me. All the bāzār people are witnesses. I therefore hope that your Honour having summoned the above-mentioned to the Court will punish him, otherwise all the subjects of the Government will be ruined. The petition is reasonable, therefore it is made. The petition of Hīrā Singh, greengrocer.

NOTES.—*Shakkar*—Sugar. The other words are *miṣrī, chīnī.*

Kotwālī—Police-station where the *kotwāl* or chief police officer is.

Kānstabal—Simply our English word transliterated.

Ghūṇsā—A blow with the clenched fist; for example, "*Us ne ek ghuṇṣa mārā.*" He struck him a blow with the fist.

Nāmburda—Literally he whose name (*nām*) has been taken (*burda*), the aforesaid (*Narāyan*).

'Adālat—Court. *Faujdārī 'adālat*—Criminal Court.

Diwānī 'adālat—Civil Court.

Ṣadr 'adālat—High Court.

Ṭalab farmāna—To summon.

Ra'iyat. This is the word which the English equivalent "ryot" is intended to represent. The Hindī word is *parjā.*

Tabāh hojānā—To be ruined, destroyed, wrecked.

Baqqāl—Properly a "greengrocer," but used for the "*bunniah.*

5.—TRANSLITERATION.—*Ghariīb parwar salāmat.*

Bahut 'arṣa *hūā ki ḥuẓūr ne* zabān-i-mubārak *se farmāyā thā ki* parwarish *tumhāre beṭe kī kisī jagah waqt* khālī *hone* asāmī *ke hogī; ab ek* chaprās '*adālāt-i-faujdārī men* khālī *hūī hai lihāẓa umedwār hūn ki parwarīsh-i-*bandazāda *ūs asāmī par hojāwe*; *munāsib thā* '*arẓ kīyā, faqaṭ.*

'*Arẓī fidvī Jawāhir La'l* muḥarrir-i-'*adālat.*

Muwarrakha sīyum *May.*

TRANSLATION.—*Hail, cherisher of the poor.*

It is a long time ago that your Honour was graciously pleased to say "Your son's preferment shall take place to some post at the time of some vacancy occurring," so, now, a chapras has fallen vacant in the Criminal Court. Therefore, I hope that the preferment of your slave's son to that post may be brought about. The request is reasonable, therefore it is made. The petition of your devoted Jawāhir La'l, writer of the Court.

Dated the third of May.—

NOTES.—'*Arṣa*—a space of time; another word is *mī'ād.*

Zabān-i-mubārak—literally "Your auspicious mouth," &c. The equivalent English idiom is given.

Parwarish—Verbal noun from Persian *parwardan* to cherish. *Parwarda* = protégé.

Asāmī.—Arabic plural of plural, from *ism* a name; hence a list of names either of tenants of an estate or candidates for preferment. Hence used for the vacancy itself.

Chaprās.—A belt worn by certain servants as the insignia of their office. Such servants are called *chaprāsī.*

Bandasāda—Persian compound = slave's son.

Muḥarrir—Arabic word denoting a writer. The title of certain writers to the Courts of justice.

Muwarraḵḵa—dated—passive participle. Compare *tārīḵḵ* = date.

Sīyum—Persian ordinal. It is customary for the better class of natives to use the Persian ordinal numerals.

6.—TRANSLITERATION.—*Ġḥarīb parwar salāmat.*

'Arṣa ek hafte kā guẕrā hogā *ki musammā Rām Dyāl chaprāsī mulāzim-i-ḥuẕūr sāt man dāna fidvī kī dūkān se ḥuẕūr ke wāste legāyā hai aur qīmat nahīṇ de gayā. Aj fidvī ne dām nāmburde se ṭalab kīya to gālīyāṇ dene lagā aur mārne ko* musta'idd *hūā. Ġḥulām ne āp ke ḵḥauf se kuchh na kahā lihāẕā umedwār hūṇ ki ḥuẕūr qīmat-i-dāna fidvī ko chaprāsī-i-maẕkūr se* dilwadeṇ. *Wājib thā 'arẓ kīyā faqaṭ. 'Arẓī-i-Nand Rām baqqāl.*

TRANSLATION.—*Hail, cherisher of the poor.*

About the space of one week has passed since one Rām Dyāl, *chuprāsī*, a servant of your Honour, took seven maunds of gram from the shop of your humble servant, for your Honour's use, and did not pay the price. To-day your devoted one demanded the price from the aforesaid (Rām Dyāl) but he began to abuse me and made preparations to beat me. Your slave, through fear of your Honour, said nothing, therefore I hope that your Honour will cause the price of the gram to be paid to your devoted one by the above-mentioned *chuprāsī.* The request is reasonable, therefore it has been made. The petition of Nand Rām baqqāl.

NOTES.—*'Arṣa guẕrā hogā.*—The future is used here to denote approximation to the fact stated. He is not exactly certain that it is a week.

Musta'idd—Another example of a high-flown word. *Taiyār* would be the more simple word to use.

Dilwādena.—Doubly causal verb,—*vide* page 70, note.

7.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Kal se fidvī ko tap o larza *ā gayā hai aur tamām badan meṇ dard hai aur dambadam* qai *hotī hai harchand ki Bābū-i-shafā khāna ne dawāe dī par kuchh fāida na hūā, lihāẕā umedwār hūṇ kī rukhṣat ek hafte kī 'ināyat ho jāwe, agar rukhṣat na milegī to fidvī ẕarūr marjāegā aur yeh bhī wāẓiḥ ho ki fidvī ne jis roz se naukar hūa hai kabhī rukhṣat nahīṇ lī aur koī bahāna ya ḥīla naukarī ke waqt nahīṇ kīyā hameshā ḥukm-i-sarkār* bajā lāyā *Wājib thā 'arẓ kīyā faqaṭ. 'Arẓī Lāl Chuprāsī.*

TRANSLATION.—*Hail, cherisher of the poor.*

Since yesterday, fever and ague have attacked your servant, and there is pain in all my body, and from time to time vomiting occurs. In spite of all the medicine that the Bābū of the dispensary has given me, no benefit has resulted; therefore I hope that a week's leave may be granted me. If leave is not obtained, then your slave will certainly die; and let this too be known, that your slave from the day on which he entered your service has never taken leave, and has never made any excuse or pretext at the time of duty, and has always carried out his master's orders.

The request was reasonable, therefore it was made.
The petition of Lal Chuprāsi.

NOTES.—*Tap o lārza.*—Hindustāni equivalent is *jāṛā bukhār.*

Qai.—Also *radd, ultī. Qai* is more elegant.

Wāẓiḥ.—Clear, evident. A usual way of commencing notifications. "*Wāẓiḥ ho ki,*" &c., &c.

Ḥīla—Stratagem. Plural *ḥiyal. Balaṭāiful ḥiyat*—artfully.

Bajā lānā.—To perform.

8.—TRANSLITERATION.—*Ghārib parwar salāmat.*

Janāb-i-'ālī parsoṇ se fidvī bamūjib ḥukm ḥuẓūr ke 'adālat meṇ ḥāẓir hai, aur gawāh bhī sab maujūd haiṇ lekin muqaddama *faiṣal nahīṇ hotā, aur kharch fidvi kā bahut hotā hai, gawāhoṇ ko khurāk detā hai, lihāẓa umedwār hūṇ kī muqaddama āj* pesh *hojāwe. Wājib thā 'arẓ kīyā faqaṭ.*

'Arẓi fidvī Kandan mudda'ī.

TRANSLATION.—*Hail, cherisher of the poor.*

My Lord—Since the day before yesterday your humble servant has been present at the Court in accordance with your Honour's order, and all witnesses too are present, but the case is not being decided, and your servant's expenses are very heavy, as the witnesses' sustenance has to be provided. Therefore I hope that the case may be called on to-day. The request is reasonable, therefore it is made. Enough.

The petition of your humble Kandan, plaintiff.

NOTES.—*Muqqaddama.* This is the technical word used in the Courts, for a case.

Pesh honā.—To "be heard" to "come on" (a case).

Mudda'ī—مدعي This is the word used to denote the plaintiff who makes the دعي plaint; the defendant is called مدعا عليه *mudda'ā 'alaihi*, or he against whom the plaint is made.

9.—TRANSLITERATION.—*Gharīb parwar salāmat.*

'Arṣa do sāl kā guẓrā ki fidvī kī beṭī kī shādī Kandan sunār ke ghar hūī thī, aur sab rusūm shādī ke bhī tamām hogaye the so ab nāmburde ne az rāh daghābāzī ke shādī dusrī jagah kardī, aur kahtā hai ki tum apnī belī kī shādī aur jagah kar lo, khudāwandā jāe inṣāf *hai, ki fidvī ne do sau rūpaya kharch karke, to shādī kī*

hai ab kahāṇ se phir itnā rūpaya lāweṇ jo shādi dusrī kare lihāẓā umedwār hūṇ ki ḥuẓūr mudda'ā ālaihi ko 'adālat meṇ ṭalab karke taḥqīqāt farmāweṇ aur gawāh ghulām ke bahut haiṇ. Wājib thā 'arẓ kīyā faqaṭ.

'Arẓī fidvī Behārī Sunār sākin Bareli.

Muwarrakha doyum Mai san athārah sau unāsi Isawī.

TRANSLATION.—*Hail, cherisher of the poor.*

The space of two years has elapsed since your devoted one's daughter's marriage took place at the house of Kandan, goldsmith, and all the customary observances of the marriage were duly completed, but now the aforesaid, out of craftiness, has contracted a marriage elsewhere, and says to me, "You marry your daughter in some other place." My Lord, this calls for justice, because your slave has already expended two hundred rupees in contracting this marriage. Now whence can he again obtain so large a sum as to enable him to carry out a second marriage. Therefore I hope that your Honour will summon the defendant to Court, and investigate the matter. Your slave's witnesses are many. The request, &c.

The petition of your devoted Behārī, goldsmith, living at Bareli, dated the 2nd of May, 1879 A.D.

NOTES.—*Inṣāf* انصاف Literally *equally dividing*, hence *justice—æquitas.*

Taḥqīqāt—Arriving at the truth (*ḥaqīqat*).

Isawī.—Anno Domini—opposed to هجري *hijrī* the year of the *Hegira.*

10.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Kal fidvī ke ghar se khaṭṭ āyā hai us se daryāft hūā ki fidvī ke wālid ne is jahāṇ se intiqāl kīyā *aur ab ghar par koī sarparast jo*

sab bandobast gāṇw waghaira kā kare koī bāqī nahīṇ rahā. Is ḥālat meṇ fidvī kisīṭarah naukarī nahīṇ karsaktā lihāza umedwār hūṇ ki nām fidvī kā naukarī-i-sārkār se kāṭā jāwe warna sab kār bār merā abtar *hojāegā. Wājb thā 'arz kiyā faqāṭ. 'Arzī fidvī Yār 'Alī Hawāladar number two Kompany.*

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday a letter arrived from my home; from it I learned that your servant's father has departed from this world, and now there is no responsible person who can arrange all the affairs of the village, etc., remaining. In these circumstances, your devoted servant is not able in any way to carry on his duty, therefore I hope that your slave's name may be removed from the Government service: otherwise all my business will be ruined. The request is reasonable, therefore it is made. Enough.

The petition of your devoted Yār Ali, Havildar of No. 2 Company.

انتقال کرنا *Intiqāl karnā*—To die; literally to move from one place to another.

ابتر. *Abtar*—Topsy-turvy.

11—TRANSLITERATION.—*Gharīb parwar salāmat.*

'Arṣa ek sāl kā hūā ki musammī Sardār Khān dirzī ne mablagh ek sau das rūpaya fidvī se qarz līye the aur tamassuk iqrārī *sāt mahīne kā likhdīyā thā. Chunānchi ab das mahīne guzr ga-e lekin nāmburda rūpaya ādā nahīṇ kartā—jo āj fidvī ne rūpaya ṭalab kīyā to kahā hamāre nām* nālish karo, *agar hamse* taqāzā *karoge to ham tumko khūb māreṇge Lihāza umedwār hūṇ ki nāmburde ko ḥuzūr ṭalab karke rūpaya dilwāden. Wājib thā 'arz kīyā.*

Arzī fidvī Jawāhir baqqāl.

TRANSLATION.—*Hail, cherisher of the poor.*

A year ago Sardār Khān, dirzī, borrowed the sum of one hundred and ten rupees from your humble servant, and wrote and gave a promissory note at six months. Accordingly ten months have now passed, but the aforesaid does not pay up the money. When to-day your humble servant demanded the money from him he said, Go and lodge a complaint against me; if you dun me I will beat you soundly. Therefore I hope that your Honour having summoned the aforesaid would make him pay the money. The request was reasonable, therefore it was made.

The petition of your devoted Jawāhir, grocer.

تمسک اقراري *Tamassuk iqrārī*—A promissory note.

نالش کرنا *Nāliṡh karnā*—To lodge a complaint.

تقاضا *Taqāẓā*—Dunning.

12.—TRANSLITERATION.—*Ġharīb parwar salāmat.*

'Arṣa chār mahīne kā hūā ki fidvī ne mablaġh tīs *rūpaya* naqd *Rām Lal hawāldar kampanī do ko* uske *ghar jāne ke waqt dīye the aur yeh kah dīyā thā* ki *tum yeh rūpaya hamāre bhāī Badrī Dās ko* de denā *aur* rasīd *lekar hamāre pās rawāna karnā, so kal fidvī ke makānse khaṭṭ āyā hai, us se daryaft hūā ki hawāldar*-i-maẓkūr *ne wuh rūpaye nahiṇ dīye, lihāẓā umedwār hūṇ ki rūpaya ġhūlām kā hawāldār kī ṭalab se* dilāyā *jāwe. Faqaṭ. 'Arẓī fidvī Diyāl Sipāhī.*

TRANSLATION.—*Hail, cherisher of the poor.*

It is four months ago that your petitioner gave the sum of thirty (30) cash to Rām Lāl Havildar of No. 2 Company, at the time of his going to his home, and said this: "You give these rupees to my brother Badrī Dās, and after taking the

receipt send it off to me." So yesterday a letter arrived from your servant's home, and from it he learned that the Havildar mentioned has not given these rupees. Therefore I hope that your slave's money may be restored to him from the pay of the Havildār. Enough.

The petition of your humble Diyāl Sepoy.

مبلغ *mablagh*—a sum of money.

تیس *tīs*—30.—The character written above the word (*tīs*) is the character representing 30 in the notation calld *Raqam*.

نقد *naqd*—hard cash—as opposed to نسیہ *nisiya*, credit.

اوسکے *uske*.—At the time of the Havildar's going, &c.—had the writer meant at the time of his own going he would have written اپنے *apne*. (*Vide* page 48.)

کہ *ki*—Used to introduce the very words of the speaker cited

دے دینا *de denā*.—Infinitive used as an imperative.

رسید *rasīd*.—Receipt. Verbal noun from *rasīdan* to arrive. This is not a corruption of the English word as might be thought.

مذکور Passive participle from ذکر mentioned.

دلایا جانا Passive causal. *Vide* page 70, and note.

13.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Kal Qaẓā-i-ilāhī *se shauhar fidvīa kā faut hogayā aur kōī shakhṣ dūsrā rishtadār yā* wāriṣ *fidvīa kā nahīṇ jo khabrgīrī khāne pīne.kī kare aur koī* jāedād *bhī pās fidvīa ke nahīṇ ki jis se guẓrān apnī karūṇ. Lihāẓā umedwar hūṇ ki ḥuẓūr do rūpaya.* mahwārī *mere khāwind kī ṭalab se muqarrar karden ki us se* guẓārā *fidvīa kā bakhūbī hojāegā aur ḥuẓūr ko duʻā karungī ʻArẓi fidvīa* musammāt *Bilāsū* zauja *Hīra Chaprāsī* mutawaffī.

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday by the decree of God the husband of your devoted one died, and there is no other person, either relation or heir of your slave, who can look after the provision of meat and drink, and there is no property belonging to your humble one by means of which I can gain my living. Therefore I hope that your Honour would appoint to me two rupees a month from my husband's pay, because from that (sum) your servant's livelihood will be comfortable enough, and I will bless your Honour. The petition of your servant Bilāsū, wife of Hira Chuprāsī deceased.

NOTES.— قضای الهي سے *qaẓā-i-Ilāhi se.* By the decree of God.

وارث *wariṣ*— heir.

جايداد *jāedād* property.

گذران *guẕrān* fem. } livelihood.
گذارا *guẕārā* masc. }

ماهواري *māhwārī* monthly pay.

مسماة *musammāt* feminine of مسمي *musammī* named.

زوجه *sauja* wife.

مُتوفي *mutawaffī* deceased. Also expressed by the words مرحوم *marḥūm* and مغفور *maghfūr.*

14.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Jab se fidvī palṭan meṇ bhartī *hūā hai kabhī koī quṣūr nahīṇ kīyā aur naukarī se kisī waqt* ghair ḥāẓir *nahīṇ hūā aur apne bare* 'uhdadār *kā hameshā ḥukm mānā lekin kal ṣūbadār sāḥib ne fidvī ko* burā bhalā kahā *jāb fidvī ne kahā ki mujhe kyūṇ gālī dete ho to bole ki ham tumko fauj se nikāl deṇge. Khudāwandā fidvī ko*

ab naukarī manẓūr nahīṇ. *Lihāẓā umedwār hūṇ ki* isti'fā *fidvī kā manẓūr ho. Faqaṭ.*

' *Arẓī fidvī Hīrā Lāl Sipāhī kompanī avval.*

NOTES.— بھرتي *Bhartī*—enlisted.

غیر حاضر *Ghair ḥāẓir*—absent.

عہدہ دار *Uhdadār*—Office-holder—Officer.

برا بھلا کہنا *Burā bhalā kahnā*—Literally to say bad and good things, to abuse.

منظور *Manẓūr*—agreed to—acceptable.

استعفا *Isti'fā*—Literally asking for pardon or discharge; hence resignation.

TRANSLATION.—*Hail, cherisher of the poor.*

Since your humble servant was enlisted in the regiment he has never committed any fault, and never at any time has he been absent from duty, and of his own free will and accord has always obeyed the orders of his superior officer, but yesterday the Sūbadar Sāhib abused your humble servant. When your servant said, "Why do you abuse me?" he said "I will turn you out of the regiment." My Lord, now no longer is service agreeable to your slave. Therefore I hope that your slave's resignation may be accepted. Enough.

The petition of your slave Hīra Lāl Sepoy, 1st Company.

15.—TRANSLITERATION.—*Ghariīb parvar salāmat.*

Jab se fidvī ghar par āyā hai hāmesha bīmār hai agarchi bahut 'ilāj shafā khāna waghaira kā kīyā lekin ārām nahīṇ hotā, tamāmbadan meṇ bāi ka dard hai aur kabhī paslī meṇ dard ho jātā hai aur ādhā sisī kā dard bhī hotā hai tamām badan zard hai aur hāth pāoṇ par warm āgayā hamesha qabẓ peṭ meṇ rahtā hai ḍartā

hūṇ ki kahīn sarsām *nahojāwe lihāẓā umedwār hūṇ ki rukhṣat do mahīne kī mil jawe wājib thā 'arẓ kīyā. Faqaṭ. 'Arẓī fidvi Nabī Bakhsh Jam'adār.*

TRANSLATION.—*Hail, cherisher of the poor.*

Ever since your devoted servant arrived at his home he has been ill, he has undergone much treatment at the dispensary and elsewhere, but gets no relief, he has rheumatic pain in his whole body, and occasionally pain comes in his ribs, and he also suffers from migraine. His whole body is yellow, and his hands and feet have swollen. He is always constipated, and I fear that in some way or other delirium will arise, therefore I hope that I may get two months' leave. The request is reasonable, therefore it is made. Enough.

The petition of your humble Nabī Bukhsh, Jemadār.

NOTES.—*Adhā sīsī kā dard.* Hemicrania—Migraine.

Ḍartā hūṇ ki . . . nahojāwe. Observe the construction, comparable to *vereor ne* = I fear lest, &c.

16.—TRANSLITERATION.—*Ġharīb parwar salāmat.*

Zar-i-chaukīdārī qadīm se fidvī ke nām par chār āna māhwārī muqarrar hai aur fidvī māh bamāh ādā kartā hai lekin kal bakhshī *ne fidvī se kahā ki tum se ham is mahīne meṇ āth āna leṇge lihāẓa umedwār hūṇ ki ḥuẓūr bakhshī-i-maẓkūr se daryāft farmā kar ḥukm-i-munāsib deṇ, ki maiṇ is ẓulm se bach jāūṇ wājib thā 'arẓ kīyā. Faqaṭ.*

fidvī Narāyan darzī.

TRANSLATION.—*Hail, cherisher of the poor.*

From long time the *chaukidāri* money has been agreed upon at the rate of four annas a month to the name of your servant, and he has month by month paid it, but yesterday the paymaster

said to me "I will take from you in this month eight annas;" therefore I hope that your Honour will enquire from the aforesaid paymaster, and pass a suitable order, so that I may escape from this oppression. The petition was reasonable, therefore it was made. Enough. The petition of your devoted servant Narāyan dirzī.

بخشي *Bakhshī*—paymaster.

17.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Parsoṇ das baje rāt ko fidvī ke makān meṇ chorī hogāī aur āsbāb mālīyat sau rupīkā chorī gayā, jab kotwāl ṣāḥib se iṭṭilā' kī to unhoṇ ne jawāb dīyā ki tum fareb karte ho khudāwandā jā-i ghaur hai ki fidvī kā āsbāb chorī gayā aur fidvī fareb kartā. Ḥuẓūr mauqa' *par* tashrīf lāweṇ *aur gawāhoṇ se daryāft kareṇ tab fidvī kā ḥāl ḥuẓūr ko khul jāwe. Faqaṭ.*

'Arẓī fidvī Malik Chand mudda'ī.

TRANSLATION.—*Hail, cherisher of the poor.*

The day before yesterday at ten o'clock at night a robbery took place in your servant's house, and property to the amount of a hundred rupees was stolen. When I reported the matter to the Kotwāl sāhib he replied, you are cheating. My Lord, here is room for deliberation, because your humble one's property is stolen, and he himself is accused of deceit. If your Honour would visit the place and enquire of the witnesses, then your humble one's state would become known to your Honour. Enough. The petition of Malik Chand, plaintiff.

NOTES.—موقع *Mauq'*—Adverb of place, from واقع. cf. واقعه event تشريف لانا *Tashrīf lānā*—To honour by coming. Another form of expression is قدم رنجه فرمانا *qadam ranja farmānā.*

18.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Aj bhāī fidvī kā ghar se āyā hai aur irāda uskā yeh hai ki naukarī i sarkār kare aur 'umr uskī qarīb bis baras kī hai aur likhā paṛhā *hai lihāẓa umedwār hūṇ ki ba'd mulāḥiẓa dāktar ṣāḥib ke wuh is palṭan meṇ bhartī kīyā jāwe kiswāsṭe ki fidvī ke bāp dādā qadīm se fauj meṇ* naukar rahe haiṇ *aur* fauj hī ko pasand karte haiṇ *wājib jānkar 'arẓ kīyā. Faqaṭ. 'Arẓi fidvī Kālī Charan, sipāhī.*

TRANSLATION.—*Hail, cherisher of the poor.*

To-day your devoted servant's brother came from home, and it is his wish to serve the Government. His age is about twenty years, and he can read and write. Therefore I hope that after the examination by the Doctor, he may be enlisted in this regiment, for the reason that your humble servant's ancestors for ages have served in the Army, and like no other profession. Having considered the request reasonable I have made it. Enough.

The petition of your servant Kāli Charan, sepoy.

NOTES.—*Likhā paṛhā hai.* This is a very idiomatic expression.

Naukar rahe haiṇ Have always served. This word *rahnā* (to remain) is very useful in expressing habitual action, or an action still going on.

Fauj hī ko pasand karte haiṇ. It is the Army which they like (and no other profession). All this idea is conveyed by the emphatic particle *hī*.

It should be noticed that this particle may often be used in the middle of a word: for instance, in answer to the question.

Tum Lakhnau meṇ rahte ho? We might answer, Hāṇ Lakh hī-nau meṇ. Yes, in Lucknow itself.

19.—TRANSLITERATION.—*Gharib parwar salāmat.*

Janāb 'ālī ḥasbul ḥukm ḥuẓūr ke fidvī ne do hāthī Nawāb Sāḥib Bahādur se lekar Kāshīpūr meṇ pahunchā dīye chār ghoṛe sarkārī ya'ne ḥuẓūr ke maqām shafākhāne par rakhe haiṇ Jis waqt āp ko darkār hoṅ taiyār haiṇ aur Rājā Kāshīpūr bhī kahte haiṇ ki chār fīl aur shikārī ko tumko ek mahīne ke līye de sakte haiṇ agar ḥuẓūr farmāweṇ to Rājā Ṣāḥib se hāthī lekar jangal meṇ ṭaiyār rakhūṇ iṭṭilā'an 'arẓ kīyā. Faqaṭ. 'Arẓī fidvī Ināyat khān, jama'dar.

TRANSLATION.—*Hail, cherisher of the poor.*

Most noble Sir, in accordance with your Honour's order, your humble servant having taken two elephants from the Nawāb Sāhib Bahādur, has sent them to Kāshīpūr, and four horses belonging to Government, that is to say of your Honour's, are halted at the dispensary. Whenever they may be required by your Honour they are ready, and the Rājā of Kāshīpūr too says, "I can give you four more hunting elephants for a month." If your Honour should instruct me, then I will take the elephants from the Rājā Sahib and keep them in readiness in the jungle. The petition of your humble servant Ināyat Khān, jamadar.

NOTES.—*Sarkārī.* This is a very common word in use to express property belonging to one's master.

For instance. A master asks—*Yeh kis kī ṭopī hai?* The bearer m ght answer "*Sarkār kī hai.*" It is yours, Sir.

It is also d to express the Supreme Government as "*Yeh Sarkār ka hukm hai.*" This is a Government order.

It is literally "head of affairs."

20.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Fidvī ne iqbāl-i-ḥuẓūr *se āj Haryā qaidī ko jo sāt baras kā* mi'ādi *thā giriftār kar līyā aur dusre logoṇ kī giriftārī meṇ shab*

o roz koshish kartā hūṇ ittilā'an 'arz kiyā. Mukhbiron ne khabr dī hai ki tīn ishtihāri zilla Bijnor meṇ haiṇ so fidvī ne ek ādmī mu'tabar *apnā rawāna kīyā hai waqt milne surāgh kā* fauran *rawāna Bijnor hūṇgā aur fidvī ko parsoṇ se tap o larza lagā bahut kamzorī hai* āftāb daulat kā tābān rahe. *Faqaṭ.*

'Arzī fidvī Narāyan Dass, Inspector.

TRANSLATION.—*Hail, cherisher of the poor.*

Your humble servant yesterday by your Honour's good fortune arrested Haryā, the prisoner who was in for a term of six years, and is night and day striving to arrest the other men. This petition is sent by way of report. The informers have sent in word that three of the proclaimed men are in the Bijnor district, so your humble servant has sent there a trustworthy man of his own. As soon as a clue is obtained I will start for Bijnor without delay. Your humble servant has had fever and ague since the day before yesterday; there is great weakness. May the sun of wealth remain shining brightly. Enough.

The petition of Narayan Dass, Inspector.

NOTES.—*Iqbāl-i-ḥuzūr se—Ap ke iqbāl se.* This phrase [is very common, attributing any success to the good fortune of the superior.

Mi'ādi—Technical term. *Mī'ād* means a period of time.

Ishtihārī—Proclaimed—mentioned in an *Ishtihār.*

Mu'tabar. This word is vulgarly pronounced *mātabar.*

Fauran—Immediately. Hindī equivalent—*turant, jhaṭ.*

Aftāb, &c.—Very common form of ending to a petition.

21.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Fidvī arṣa-i-bīs sāl se pinshan pātā hai aur pahle risālā sowārān Hindūstānī meṇ naukar thā aur ab fidvī ko āriẓa fālij *kā hogayā hai, chal nahīṇ saktā—lihāzā umedwār hūṇ ki pinshan fidvī kī*

fidvī ke beṭe ke nām par muqarrar ho jāwe wuh sarkār se liyā karegā—*munāsib jānkar 'arz kiyā aftab daulat kā tābān rahe Faqaṭ.*

'Arzī fidvī Karam Khān Sowar, pinshandār muwarrakha doyum Jūn.

TRANSLATION.—*Hail, cherisher of the poor.*

Your petitioner from the space of twenty years has drawn a pension and also served in the first Bengal Cavalry, and now paralysis has attacked your humble one, and he cannot walk; therefore I hope that your petitioner's pension may be allotted to the petitioner's son's name. He will always draw it from Government. Having considered it fitting he has made his request. May the sun of wealth remain shining. Enough.

The petition of your devoted Karam Khān Sowār, pensioner, dated the second of June.

NOTES.—*Fālij*—Hemiplegia, often associated with *laqwa* = facial palsy.

Līyā karegā—*Vide* page 70 frequentative verb.

22.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Ḥuzūr ne farmāyā thā ki ham rūpaya tumhārā das tārikh ko *deṇge, so āj das tārikh ko fidvī ḥāzir hūā hai lihāzā umedwār hūn ki rūpaya fidvī ka āj mil jāwe kis wāsṭe ki fidvī ab* ghar jātā hai *munāsib thā 'arz kiyā. Faqaṭ.*

'Arzi fidvī Kishan saudāgar.

TRANSLATION.—*Hail, cherisher of the poor.*

Your Honour said, "I will pay you your money on the tenth," so to-day on the tenth, your servant has presented himself. therefore hope that your servant's money may be given him to-day, because your servant is now going to his home.

It was fitting—the petition was made. Enough.

The petition of your humble Kishan, merchant.

NOTES.—*Das tārīkh ko*—On the 10th. Notice this use of particle *ko*.

Ghar jātā—Notice this idiom—not *ghar ko jātā*.

Saūdāgar—Another word *Baiṗārī*.

23.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Parsoṇ wāqi' bārahvīn māh hāẓā ko musammī Kandan Singh brādar fidvī kā ba 'illat *mārpīt ke qaid hogayā hai aur pās nām burde ke* loṭā *nahiṇ is* bāiṣ *se bahut* taklīf *hai lihāẓā umedwār hūṇ ki ḥukm-i-ḥuẓūr wāsṭe dilāne loṭā maẓkūr ke banām* dārogha *ṣāḥib ke* ṣādir ho *jāwe ki wuh loṭā qaidī ko dilwādeṇ. Wājib thā 'arẓ kiyā. Faqaṭ.*

'Arẓi fidvī Jawāhir Singh, barādar-i-Kandan Singh, qaidī.

TRANSLATION.—*Hail, cherisher of the poor.*

The day before yesterday, the twelfth of this month, one Kandan Singh, the petitioner's brother, was arrested on a charge of assault, and the aforesaid (Kandan Singh) has no *loṭā*. For this reason he is greatly inconvenienced, therefore I hope that an order of your Honour's for the giving of the *loṭā* mentioned, may issue in the name of the dārogha sahib, so that he may cause to be given to the prisoner a *loṭā*. The request is reasonable, therefore it was made. Enough.

The petition of the devoted Jawāhir Singh, the brother of Kandan Singh, prisoner.

NOTES.—*'Illat*—A cause; also used to signify illness.

Bāiṣ—Syn. *wāsṭe, līye, kāran, sabab se.*

Taklīf—Notice the gender of words of this measure (*taf'* is feminine (*vide* page 25).

Dārogha—This word is frequently mispronounced *darogha*. The long alif should be carefully remembered, to avoid confusion with the Persian word دروغ *darogh*—a lie.

Ṣudūr honā—To issue. Till further orders is expressed by تاصدور حكم ثاني *ta ṣudūr i ḥukmi ṣāni*.

N. B.—*Loṭā* should be spelt لوٹا

24.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Janāb 'ālī fidvī dast basta mu'riz *hai ki ājkal* maraz-i-chechak kā az bas zor hai *aur mere chand* ṭiflak *aise hain ki jinko* ṭīkā *nahīn dīyā gayā aur merī* tamannā *yeh hai ki yeh kām ḥuzūr ke dast-i-mubārak se anjām pāwe to 'ain* khāwindī o banda nawāzī *hogī jiskā* shukrīya *tamām 'umr ādā na kar sakūngā.*

'Arzī fidvī Ināyat Khān Rāīs tīswīn Janwarī san Athārah sau unāsī Isawī.

TRANSLATION.—*Hail, cherisher of the poor.*

Eminent sir, your humble servant with joined hands represents that now-a-days the small-pox is very prevalent, and there are several children of mine, who have not been vaccinated, and my desire is this, that this operation should be carried out by your Honour's auspicious hand, then it will be the height of kindness and a consideration which I shall never be able to repay during my whole life.

The petition of your devoted Ināyat Khān Rāīs, the 30th of January, 1879 A.D.

NOTES.—*Mu'riz*—one who makes an *arz*.

Maraz— Disease.

Ṭiflak.—Little children—diminutive of *ṭifl*.

Ṭīkā denā or *Ṭīkā lagānā*—To inoculate—vaccinate — *Ṭīkā karnā* to mark the forehead with the *ṭīkā*.

Tumannā = *Khwāhish*—desire (notice the gender, *vide* page 21).
Khāwindī.—Kindness—*Khāwind*, a lord or husband.
Bandanawāzī—Slave-cherishing, from Persian *nawākhtan* = *parwardan*. (*gharīb parwarī*).
Shukrīya. = A thankoffering.

25.—TRANSLITERATION.—*Gharīb parwar 'ādil-i-zamān Hātim-i-waqt, Naushīrwān Janāb Lankīn Ṣāḥib Bahādur dāma iqbāluhu.*

Janāb 'ālī ḥāl yeh hai ki do qiṭa' parwāna az rāhi gharīb parwarī o banda nawāzī kī Sarkār faiz āṣār se bazarie *dāk bar makān wālid fidvī ke* marhamat *farmāyā thā pahunchā aur ḥāl parwarish fidvīkī ma'lūm hūā Khudā ḥuzūr kō aur bābā ṣāḥib ko salāmat rakhe. Ḥāl yeh hai ki jabse ḥuzūr rawāna wilāyat ko hūe fidvī ne naukarī Gheren ṣāḥib bahādur jo ki Faizābād men Ashishtant Kamishnar the wahān par mulāzim rahā 'arṣa chand roz kā hūā ki wuh margae lihāzā fidvī kuchh tadbīr rail ke kirāya kī karke bahut jald khidmat men ḥāzir hogā. Wājib thā 'arz kīyā. Aftāb i daulat o iqbāl kā chamaktā hūjiyo.*

'Arzī fidvī khānazād Ghāsi khān khansāmān muwarrakha chahārum māh Aktobar san atharah sau ikāsī Isawī.

TRANSLATION.—*Cherisher of the poor, just one of the time, Haṭim of the age, Naushīrwān of this era, &c., &c.*
May his prosperity continue.

Sir, this is the state of affairs: That the two kind letters which your honour sent to the house of your servant's father, by way of favour and kindness, arrived, and the degree of favour shewn by you to your servant became known; may God preserve your honour and the young master in safety. This is the state of affairs: Since your honour set out for England, your servant entered the service of Mr. Green, Assistant Commissioner of Faizabad, and remained in his service; he died

a few days ago, therefore your servant having made some arrangement for his rail-fare will very quickly present himself in your honour's service. The request was reasonable, therefore it was made. May the sun of fortune and prosperity remain shining. The petition of your house-born Ghāsi Khān k ānsāmān, dated the 4th of October, 1881, A.D.

26.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Fīdvī Ḥasan 'Alī Ṣūbadār kī 'arẓī yeh hai, fidvī aur fidvī ke bāp dāde saikroṇ baras se Māhārājā Gwāliar kā ra'īyat hai, aur das hazār bīghā zamīn lākhiraj fidvī kā maurūṣī milk hai, jis par kabhī koī kirāya muqarrar nahīn thā, aur kisī waqt meṇ kisī Mahārājā ṣāḥib ne koī khirāj ṭalab nahīn kīyā thā, aur na is waqt ke Mahārajā ṣāḥib ne kabhi kuchh kirāya na līyā. Magar in dinoṇ Mahārājā ṣāḥib ke bhāīyoṇ ne naḥaqq Mahārājā ṣāḥib ke binā ḥukm kul zamīn ko ẓabṭ kar liyā hai, aur fidvī ki koī 'arẓ Mahārājā ṣāḥib tak pahunchnī nahīṇ dete. Is līye fidvī Mahārājā ṣaḥib ke nām kī ek 'arẓī is 'arẓī ke sath ḥuẓūr meṇ bhejtā hūṇ, aur umedwār hūṇ ki ḥuẓūr is 'arẓī ko Gwaliār ke Agent Ṣaḥib bahādur ke ḥuẓūr men bhej dījiye, tā ki wuh Mahārājā Ṣāḥib ke ḥuẓūr meṇ pesh kar deweṇ.

Almarqūm tīsrī Janwari san aṭhara sau satāsī Isawī.

TRANSLATION.—*Cherisher of the poor, Hail.*

This is the petition of your devoted Hasan Alī Subadar; That your servant and his ancestors have been for years subjects of the Mahārājā of Gwalior, and ten thousand bighas of land, freehold, is the hereditary property of your petitioner. There has never been any rent assessed upon this property, nor has any Mahārāja at any time demanded any rent, nor did the former Mahārāja ever take any rent. However, nowadays the

Mahārāja's brothers, unlawfully and without the Mahārāja's orders, has confiscated the whole of the land, and do not permit my petition from your devoted servant to reach the Mahārāja. Accordingly your servant sends herewith to your honour a petition to the Mahārāja, and hopes that your honour will be good enough to send this petition to the Agent of the Gwalior State, that he may present it to the Mahārāja. Dated the 3rd of January, 1887.

27.—TRANSLITERATION.—*Gharīb parwar khudāwand na'mat fāiyyāẓi zamān dāma Allāhu iqbālahū.*

Janāb 'ālī ṣūrat yeh hai ki jab ḥuẓūr chhāonī Sītāpūr se ṭaraf wilāyat ke tashrīf lechale yeh khānazād bhī ḥuẓūr ke hamrāh chalā shahr Kalkatte tak gayā jab ki ḥuẓūr jahāz par sawār hokar rawāna simt-i-wilāyat hue, ba'd do roz ke yeh fidvī makān rawāna hūā, lekin shab o roz yeh du'ā māngta thā ki Khudā jeld ḥuẓūr ko Hindustān men lāwe jo ḥuẓūr apne risāle meṇ raunaq afroz howeṇ bande ko bahut khushi ḥāṣil howe ki Ḥaqq ta'āla āpko badarja 'āla ke pahunchāde roz baroz taraqqī āpkī 'umr darājī bāba kī kare.

Ab fidvī umedwār hai ki kab wāsṭe is khanazad ke ḥukm ho ki fidvī khidmat guẓārī dur tābi'dārī meṇ ḥāẓir ho. Wājib thā 'arẓ kīyā, Allāhī aftāb iqbāl daulat kā chamaktā hujīyo. Aur yeh khānazād shahr-i-Lakhnau maḥalla Quṭabpūr muttasil-i-pul-i-āhanī lab-i-Gūmtī makān Munshī Yusuf Khān rahtā hūṇ.

Khānazād Ghāsī Khāṇ Khansāmāṇ muwarrakha tārīkh nau māh Julāī san aṭhārah sau ikāsī.

TRANSLATION.—*Cherisher of the poor, lord of favours, most generous of the age, may God prolong his fortune.*

Sir, this is the state of affairs: When your honour left the station of Sitapur for England, this houseborn slave too went

with your honour, as far as the city of Calcutta. When your honour having embarked started for England, after two days your servant set out for his home, but day and night he was praying that God would quickly bring your honour back to Hindustān. If your honour should again return to your own regiment, your servant will greatly rejoice. May God promote you to great honour, and day by day increase your promotion and grant your son a long life. Now your slave is hoping and wondering when he will be summoned to serve your honour.

It was reasonable the request was made. O God! may the sun of prosperity and good fortune remain shining, and this houseborn one is living in the city of Lucknow *mahalla* Qutabpur, near the iron bridge on the banks of the Gumtī, at the house of Munshī Yusuf Khan. Your servant Ghāsī Khān Khansāmān. Dated the ninth of July, 1881.

28.—TRANSLITERATION.—*Janāb-i-mukarram i-mu'azzam faiyyāz -i-zamān Ṣāḥib Bahādur.*

Ba'd taslīm multamis hūn—kī chanda shafakhāne men denā ek kār-i khair hai yeh chanda bekasān marīzān o muḥtājān ke kām awegā aur harek zīshān o muazzaz jaise āp o nīz dīgar ṣāḥibān hain ūnpar ek farz hai ki bechārān o māndagān ko dawā bākhsheṇ aur ḥasbul ḥukm Government-i-alīya jo ṣāḥib das rūpaya sāl se ziyādā chanda deweṇge unkā nām takhta-i-board par jo shafā khāne meṇ zarrīn harfoṇ se munaqqash hokar latkāya jāwegā mā siwā iske ḥasbi manshā-i-Government jo nafar aur ahl-i-duwal chande men sharīk hoṇge unse qīmat-i-dawāe nahīn lījāwegi warna qīmat-i-adwīya jo leweṇge dene paṛegī. Chūnki jānāb bhī ahl-i-duwal aur zīshān hain is līye umed-i-qawwī hai kī chanda shafā khāne meṇ denā manzūr karenge. Aur takhta-i-board ab ṭaiyar ho rahā hai, aur bahut se nām likhe gaye hain.

TRANSLATION.—*Honoured and respected Sir, most generous of the age.*

After respects I beg to represent that to give a subscription to a Hospital is a good work, this subscription will be of service to unfortunate, invalid and poor poople, and it is incumbent upon every honourable and noble man as you yourself and other gentlemen are, to bestow medicine upon the poor and needy, and in accordance with the orders of the Supreme Government, whatever gentleman shall contribute ten rupees a year or more, their names shall be elegantly written in letters of gold upon a board to be hung up in the Hospital.

Besides this, according to the will of Government, whatever persons or wealthy men shall join the fund will not be charged for medicines, otherwise the cost of any medicines they may take will have to be paid. Inasmuch as your honour too is wealthy and honoured, therefore there is great hope that you will consent to give a subscription to the Hospital.

And the board is now being prepared, and many names have been inscribed on it.

29.—TRANSLITERATION.—*Baḥuẓūr janāb Brigade Major-Ṣāḥib Chhāonī-i-Sītāpūr dām-iqbāluhū.*
Gharīb parwar Salāmat.

Janāb 'ālī fidvī Chānd Khān umedwār-i-rozgār nihāyat muddat se Saiyyid Mahomed Sādiq Ṣaḥib wakīl 'adālat ke yahāṇ rūpaya wikālat kā ujratāna wuṣūl kiyā kartā thā ab ki āmadanī wikālat kī bahut kam hai is wajh se merī guẓārā nahīn hotī aur taklīf meṇ hūn, jo ki ḥuẓūr kī qadrdānī aur faiẓrasānī kā 'ām shuhra hai is līye maiṇ bhī umedwār hūṇ ki agar ḥuẓūr ke sarishte meṇ koī jagah khāli ho yā 'ewaẓī ho yā āyanda honekī umed ho to ḥuẓūr mujhko muqarrar farmā'en maiṇ apne kar-i-muta'allaqa ko

musta'iddī aur hoshyāri o diyānat se saranjam dūngā. Merī diyānat aur musta'iddī ke bāre men Saiyyid Maḥomed Sādiq Ṣāḥib kah sakte haiṇ wājib jānkar 'arz kiyā—Ziyāda ḥadd i adab.

Fidvī Chānd Khān, Umedwāri rozgār ma'rūza pachīs tārīkh Agast san aṭhārah sau satatthar Isawī.

TRANSLATION.—*To the Brigade-Major of the Station of Sitapur.*
May his fortune last.
Cherisher of the poor, hail.

Sir, your servant Chānd Khān, in hope of a livelihood, for a very long time in the service of Saiyyid Mahomed Sādiq, pleader of the Court, used to receive the commission money by way of wages; now that the income of the commission is very small, for this reason I cannot exist and am in difficulties. Since your honour has a world-wide reputation for acknowledgment of worth and beneficence, I therefore also hope that, if any vacancy should occur in your honour's office, either as substitute, or if there is hope of any future vacancy, then your honour would appoint me. I will perform my allotted task with readiness, cleverness and honesty. Saiyyid Mahamed Sādiq Sāhib can speak to my honesty and energy; thinking it reasonable I made the request.

More than this exceeds the bounds of respect.

Your servant Chānd Khān, candidate for employment, written the 25th of August, 1877 A.D.

30.—TRANSLITERATION.—*Baḥuẓūr faiẓ bakhsh o faiẓ-rasān Janāb Dāktar G. Ranking Ṣaḥib Bahādur dāma iqbāluhū.*
Gharīb parwar salāmat.

Chūṇki fidvī 'arsa chand mah se khāna nishīn hai aur kār-i-ḥaḳīr bakhūbī saranjām de saktā hai. Ḥusn-i-ittifāq se ḥuẓūr ke

daftar meṇ ek āsāmī khālī hai, agar ḥuẓūr barāh-i-khāwindī āsāmī i mazkūr par banda ko māmūr farmāweṇ to 'ain i ghurabā parwarī hai tāki fidvī apnī murād-i-dilī ko pahuṇchkar ḥuẓūr kī jān o māl ko du'ā detā rahe.

Allāhī aftāb daulat kā hameshā darakhshāṇ hūjiyō 'Arẓī fidvī Amīr Khān umedwar—muwarrakha tīs January san athārah sau nawāsī Isawī.

TRANSLATION.—*To the beneficent and bountiful Doctor G. Ranking Ṣaḥib bahādur. May his prosperity continue.*
Cherisher of the poor, hail.

Inasmuch as your humble servant for some months past has been sitting at home (unemployed) and is capable of performing all kinds of writing very well, by a fortunate coincidence there is a vacant post in your honour's office. If your honour will appoint your servant to the post mentioned by way of kindness, it will be the height of consideration; and your servant having attained his heart's desire will continue to bless your honour's name and property.

O God! May the sun of wealth always remain shining. The petition of your devoted Amīr Khān, candidate. Dated the 30th of January, 1889 A.D.

31.—TRANSLITERATION.—*Ba ḥuẓūr faiẓ ganjūr janāb Daktar Ṣāḥib bahādur dāma iqbāluhu.*
Gharīb parwar salāmat.

Janāb 'ālī—'Arẓ fidvī kī yeh hai ki banda hafta 'ashra se ba āriẓa-i-tap-i-naubatī mubtalā hai ba bāiṣ shiddat-i garmī bukhār se az bas majbūr hūṇ akṣar shab ko bawajh ḥarārat ke is darja waḥshat hotī hai ki jisse khwāb o khūrish muṭlaq nahīṇ hotā, aur dauran-i-sar har dam rahtā hai jisse iḥtimāl i amrāẓ i dimāgh

hī hotā hai. 'Ilāwa az īn fidvī ko taklīf ziyāda yeh bhī hai ki is jagah koi apnā hamjins nahīṇ jo kisīṭaraḥ madad pahuṇchā de Lihāẓa 'arẓī hāẓā guẓrānkar umedwār hūṇ ki agar rukhṣat ek māh ki ḥuẓūr se 'aṭa farmāī jāwe to 'aīn khāwīndī hai tā ki apnī waṭan jākar 'alāwa 'alāj mualaja ke tabdīl i āb o hawā bhi karūṇ ziyāda ḥadd i ādāb.

'Arẓī fidvī Faṭh Khān Muḥarrir i sarā.

Untis tārīkh Janwarī san nawāsī Isawi.

TRANSLATION.—*To the storehouse of benevolence Doctor . . .*
May his fortune continue.
Cherisher of the poor, hail.

Sir, your petitioner's request is this, that your servant for the last week or ten days has been down with remittent fever. On account of the severity of the fever he is very much overcome. Most nights, by reason of feverishness, this degree of distraction occurs that sleep and food are altogether banished, and giddiness is constantly present, from which it is probable that there is disease of the brain. Besides this there is this additional distress to your servant, that in this place there is no relation who can give him any assistance.

Therefore, having presented this petition, I hope that your honour will perhaps grant me leave for one month, then it will be the height of kindness, so that I may visit my own country, and in addition to medical treatment may get a change of air. More is forbidden by respect. The petition of Fateh Khan, writer of the Sarāi. 29th January, 1889 A.D.

32.—TRANSLITERATION.—*Gharīb parwar salāmat.*

Fidvī Ḥassan Raẓā Khān Kotwāl kī 'arẓī yeh hai ki āj jo palṭan Meerath se is chhāonī meṇ pahuṇchī hai us ke chand sipāhī

ne milkar aise ek gharīb lakaṛhāre ko mārā hai aur uskī lakṛīyān chhīn lī haiṇ wuh bechāra kotwālī meṇ nālishī honeko āyā. Fidvī is lakaṛhāre ko hamrāh lekar ṣūbadar bahādur ke pās gayā ki jin sipāhiyoṇ ne is bechāre kī lakṛīyāṇ chhīn lī hain unkī shināKht kare. Magar ṣūbadār ṣāḥib ne shināKht karne ke līye kisī sipāhī ke khīma meṇ jāne nahīṇ dīyā. Islīye umedwār hūn ki ṣūbadār ṣāḥib ke nām ḥukm ho ki fidvī ko hamrāh lekar taḥqīqāt meṇ sharīk kareṇ—faqaṭ.

'Arẓī Hassan Raẓā Khān Kotwāl.

TRANSLATION.—*Hail, protector of the poor.*

This is the petition of Hassan Razā Khān Kotwāl, that the regiment which has arrived to-day in this cantonment from Meerut, some of its sepoys having joined together, have so beaten a poor wood-cutter, and have stolen his faggots, that the unfortunate man came to complain to the kotwālī. Your servant having taken the woodman with him went to the subadar, to ask that he might identify the sepoy by whom the wood was stolen, but the subadar would not allow him to enter any sepoy's tent for the purposes of identification. Accordingly, I hope that an order may be be issued to the subadar to take your servant with him and make him assist him in the investigation. Enough. The petition of Hassan Razā Khān Kotwāl.

33—TRANSLITERATION.—*Hindī 'arẓī.*

Srī yut Mahārāja Dhirāj Srī Chhattar Dhārī Singh Bahādur ke samīp meṇ Senādhikarī Bhopal Singh kī rām rām pahuṇche. Bintī yeh hai ki āpkī āgyā anusār maiṇ ne yuddh bhūmī meṇ apnī senā kī itnī sankhyā parmān bhejī hai ki tīn hazār (3,000) *paidal sipāhi shastardhārī aur* (2,000) *do hazār sowār aur baṛe baṛe yoddāoṇ ke sahit topeṇ aur golā bārūd ādī sab yuddh kā*

sāmān bhī bhej chukā hūṇ. Lekin ek patr aur samar bhūmī se āyā hai likhā huā Rakhārang Singh kā, ki yahāṇ shatrūdal kā baṛā jor hai. Isse tum log andāj (5,000) *pānch hazār sawār aur do topkhāna aur bhej, to shatrū kī fauj ko haṭāe sakte haiṇ nahīṇ to shatrūon kī senā hamārī sīmā meṇ āye jāegī, is se yeh bintī kar kahtā hūṇ ki jo sarkār ki āgyā howe to likhe māfik senā aur bhej dūṇ uchit jānke arj kiyā. Tārīkh aṭharah, mās Phāg Sudī.*

TRANSLATION.—*Petition.*

To the Possessor of Fortune, King of Kings, Srī Chattardhārī Singh, General Bhopāl Singh sends greeting. This is my petition, that in accordance with your honour's order, I sent the following number from my own army to the battle-field, namely three thousand infantry fully equipped and two thousand cavalry and with the noble heroes, guns and ammunition, *etcetera*. I have also sent all the equipment for battle. But another despatch has arrived from the battle-field written by Rakhārang Singh, saying: "Here the enemy is in great force. Therefore do you send about five thousand cavalry and two more batteries of artillery, then we shall be able to defeat the enemy's army, otherwise the enemy's army will invade our territory." Therefore I make this representation that, if your honour orders, than I will send reinforcements in accordance with the despatch. Having considered it reasonable, the petition is made. Dated 18th of month Phāgun, light half.

34.—TRANSLITERATION.—*Hindī Arzi.*

Srī yut Mahārāj Rājā Mānsing Bahādur ke samīp meṇ parjā janoṇ kī rām rām pahunche. Bintī yeh hāi ki is sāl men barshā

kam hūī hai isse ham logoṇ ke kheṭoṇ meṇ ann kī upaj aur sāl se ādhī bhī nahīn hūī. Ham log bahut taṇg hogaye haiṇ, laṛke bāle sab dukhī ho rahe haiṇ kisī bhānt se nibāh khāne pīne kā nahīṇ ho saktā hai, aur aisā koī mahājan bhī ham logoṇ ko nahīṇ miltā, ki jisse karj leke sarkārī māl gujārī patā deṇ. Islīye 'arz karte haiṇ ki aisī koī sūrat sūrkār se hojae ki jisse ham logoṇ kā nibās āpke rājya meṇ banā rahe.

Uchit jān ke 'arz kīya tārīkh, 2 *January, san aṭhārah sau beāsī Isawi.*

TRANSLATION.—*Petition.*

Possessor of fortune, Māhārāja Mānsingh Bahadur.—May this salutation of his subjects reach his august presence. This is the petition that in this year there has been very little rain, on this account there has not been even half the produce of grain in our fields compared with other years. We are in great straits, all our children are in distress, in no way can we supply our wants for food and drink, and moreover we can find no banker from whom we may borrow and pay the Government assessment. For this reason we pray that the Government will be pleased to make some arrangement, by which we may be enabled to live in your honour's kingdom.

Having considered it right this petition is made, dated the 2nd of January, 1882, of the Christian era.

35.—TRANSLITERATION.—*Hindī Arzi.*

Srī yut Māhārājā Dhirāj Rājā Daulat Singh Bahādur ke samīp meṇ Debī Singh Jamadar kī rām rām pahunche.

Bintī yeh haī ki sarkārī risāle ke sīpāhīyoṇ ne kal ke roj merā bīs (20) *bīghā khet ghoṛoṇ se charwāe liya aur sārā khet ghoṛoṇ kē*

tāpoṇ ke paṛne se nā kām hogaya. Ab us khet meṇ kuchh bhī ann nahīṇ paidā hogā is sāl meṇ sarkārī mālgujārī kaise dūṇga, aur mere laṛke bāle kyā khāeṇge, is liye arj kartā hūṇ ki aisā ḥukm Sarkār se hojāe ki jisse pher kabhī aisī anīti kā kām sīpāhī log nahīṇ kareṇ. Aur mere līye bhī kuchh sahāyetā hoe ki jisse maiṇ apne bāl bachoṇ ko pālan karsakuṇ.

Uchit jān ke 'arz kiyā tārīkh unīs Jūn san athārah sau ikānawe Isawī.

TRANSLATION.—*Petition.*

Lord of fortune Maharaja Dhiraj.—Raja Daulat Singh Bahadur. May the salutation of Debi Singh, landowner, reach his presence. The petition is this, that yesterday the soldiers of the Sarkār's cavalry used a plot of land of mine of 20 *bighas* to graze their horses, and the whole field has become useless from the trampling by the horse's hoofs. Now no corn will grow in that field this year. How shall I pay the Government tax, and what will my children do for food? Therefore I beg that some such order may be issued by the Sarkār, which will prevent the repetition of any such oppressive action on the part of the sepoys, and also that some assistance may be granted me by which I may be enabled to provide for my family.

Having judged it reasonable I have made this request, this 19th of June, 1891, Christian era.

PART V.*

PASSAGES FOR TRANSLATION.

N.B.—*The student is recommended to work through these exercises very carefully.*

Colloquial Style. 1.

There was a certain Mulla in a village of Pathans. Whatever prayers for the dead they required to be performed, they used to send for him and used to get their business done. When the Shab-i-Barāt came round, from every house there was a demand for him. So one of his acquaintance asked him, saying, "Tell me, friend, how will you manage to-day all alone and in what way will you offer prayers in every house?" He said, "My brother, what have I to do with offering prayers for the dead? Whether the dead man goes to hell or to heaven I have only to look after my daily bread."†

NAQL.

Paṭhānoṇ kī kisī bastī meṇ ek Mullā thā. Jo kuchh Fātiḥa darūd kā un ko kām hotā, is ko bulā lete aur apnā kām karwā lete. Is meṇ shab-i-barāt jo āī to har ek ke ghar se ise bulāhaṭ hū'ī. Tab is ke kisī āshnā ne pūchhā ki, "kaho, dost, āj tum ikele kyā karoge, aur kisṭaraḥ ghar ghar Fātiḥa paṛhoge? Bolā, "Bhāi mujhe Fātiḥa paṛhne se kyā kām? Murda dozakh meṇ jāe yā bihisht meṇ, mujhe apne ḥalwe māṇḍe se kām hai."

نقل

پٹھانون کي کسي بستي مين ايک ملا تها جو کچهه
فاتحه درود کا اُونکو کام هوتا اسکو بلا ليتے اور اپنا کام کروا ليتے

* The Author's Introductory Exercises in Urdu Prose Composition published by Messrs. Thacker, Spink & Co., will be found very useful.

† Literally, sweetmeats and cakes.

اسمین شب برات جو آئي تو هر ایک کے گهر سے اسے
بلاهٹ هوئي - تب اسکے کسي آشنا نے پوچها که کهو
دوست آج تم اکیلے کیا کروگے اور کس طرح گهر گهر فاتحه
پڑهوگے - بولا بهائي مجهے فاتحه پڑهنے سے کیا کام - مرده
دوزخ مین جائے یا بهشت مین مجهے اپنے حلوے مانڈے سے
کام هی -

Colloquial Style. 2.

A number of young nobles having driven in a peg in a certain place, and having placed a rupee upon it, were engaged in archery; and this was the condition, that whoever knocked off the rupee, should take it.

By chance a devotee going to that spot asked alms of them, saying, "Sirs, make some bargain in the name of the Master."

One of them laughing said, "Shāh Sāhib, hit the mark and take the rupee."

The faqīr instantly taking the bow and arrow from his hand having said, "Ya, Ma'būd!" (Oh! thou that art worshipped) shot an arrow at random, when the rupee flew off the peg. They cried Bravo! He ran and picked up the rupee, and said, "How is it, Sirs, the faqīr has got nothing."

One of them said, "Holy man, you have got the rupee, now what do you say?" He said, "Sire, this indeed I got for hitting the peg; the faqīr's alms are still to come."

NAQL.

Kaī ek amīr-zāde kisī jagah ek mekh gāṛ us par rupya rakh tīr-andāzi karte the, aur sharṭ yeh thī ki jo is rupaē ko uṛā de so le. Ittifāqan kisī āzād ne jā wahāṇ suwāl kiyā ki, "Bābā, kuchh Maulā nām kā saudā karo." Un meṇ se ek ne haṇs kar kahā ki "Shāh Ṣāḥib, nishāna māro aur rupya lo." Faqīr ne jhaṭ us ke hāth se tīr kamān le 'yā Ma'būd!' kar ke tīr aṭkal-pachchū mārā, ki wuh rupya uṛ gayā. We bole, "Wāh wāh!" Un ne dauṛ kar rupya to uṭhā liyā, aur kahā, "Kyūn bābā, faqīr ko kuchh na milā?" Un meṇ se ek ne kahā, "Sāiṇ, rupya to liyā, ab kyā kahte ho?" Bolā, "Bābā, yeh to mekh mār ke liyā hai, abhī faqīr kā suwāl bāqī hai."

نقل

کئي ایک امیر زادے کسي جگه ایک میخ گاڑ اُسپر
روپیه رکهه تیر اندازي کرتے تهے اور شرط یهه تهي که جو اس
روپی کو اُڑا دے سو لے - اتفاقاً کسي آزاد نے جا وهان
سوال کیا که بابا کچهه مولا نام کا سودا کرو - انمین سے ایک
نے هنسکر کها شاه صاحب نشانه مارو اور روپیه لو - فقیر نے
جهٹ اُسکے هاتهه سے تیر کمان لے یا معبود کر کے تیر اٹکل
پچو مارا - که وه روپیه اُڑ گیا - وے بولے واه واه - اُن نے
دوڑ کر روپیه تو اُٹها لیا اور کها کیون بابا فقیر کو کچهه نه ملا

* Note this idiom.

انمین سے ایک نے کہا - سائین روپیہ تو لیا اب کیا کھتے ہو - بولا بابا یہہ تو میخ مار کے لیا ہی - ابھي فقیر کا سوال باقي ہی -

Colloquial Style. 3.

A man was a great opium-eater. In his house there was a khidmatgār lately engaged. He asked of him, saying, "My friend, you don't take any intoxicant, I suppose?" He said, "My spiritual Guide! your slave, except opium, knows no other intoxicant." Hearing this speech, being very pleased, he took out the opium box, and himself having eaten some, gave it to him, and said, "My friend, to-day my heart desires you should cook me some sweetened rice, then we will eat. The khidmatgār said, "Very well," and began to cook it. In the meantime drowsiness came on him, and it was past twelve o'clock. The master calling out said, "Ho, my brother, is the rice cooked or not?" He said, "My Lord it is done cooking, but it wants drying now." He said, "Bring it quickly." To make a long story short, with the utmost difficulty, cooking away from early morning, he got it ready and brought it by the evening. Seeing it, his master said, "Well done! how quickly you cooked and served it!" Hearing just this much, immediately he joined his hands and said, "My Lord, your devoted one will not be able to serve your honour." He said, "How so?" He replied, "Having to hurry so will be the death of me one of these days;" and off he went.

NAQL.

Ek shakhṣ barā afīmī thā. Us ke yahāṇ koī khidmatgār nayā naukar hūā. Un ne us se pūchhā ki, "Miyāṇ, tū kuchh nasha to

nahīṇ pītā?" Bolā, "Pīr Murshid, ghulām siwāi afīm, aur kisī nashe se āshnā nahiṇ." Yeh bāt sun bahut khush huā; afīm kī ḍibyā nikāl, un ne āp khāke de kar kahā ki, "Miyāṇ, āj hamārā jī chāhtā hai, mīṭhe chāṇwal jaldī se pakā do, khāeṇ." Khidmatgār, "Bahut achchhā," kah ke pakāne lagā. Us meṇ pīnak jo lagī, do pahar guzar gae. Aqā ne pukār ke kahā ki "Ai bhāī, chāṇwal pake yā nahīṇ." Bolā ki, "Khudā. wand, pak chuke haiṇ, par dam denā bāqī hai." Kahā, "Jaldī do." Qiṣṣa kotāh, ba-hazār kharābī fajr se pakāte pakāte, shām ko taiyār kar ke gayā. Dekh kar āqā ne kahā, "Shābāsh! kyā jaldī pakā lāyā hai!" Itnī bāt ke sunte hī, woh hāth jor ke bolā ki, "Fidvī se āp kī naukarī na ho sakegī." Kahā, "Kyūṇ?" Jawāb diyā, "Aisī shitābī meṇ ek roz merī jān jātī rahegī" aur chalā gayā.

نقل

ایک شخص بڑا افیمي تھا - اُسکے یہاں کوئي خدمت
گار نیا نوکر ہوا - اُن نے اُس سے پوچھا کہ میاں تو کچھہ نشہ
تو نہیں پیتا - بولا پیر مرشد غلام سوائے افیم * اور کسي
نشہ سے آشنا نہیں - یہ بات سن بہت خوش ہوا - افیم کي
ڈبیا نکال اُن نے آپ کھا کے دیکر کہا کہ میاں آج ہمار
جي چاہتا ہی میٹھے چانول جلدیسے پکادو کھائیں -
خدمت گار بہت اچھا کہہ کے پکانے لگا - اُسمیں پینک
جو لگي دو پہر گذر گئے آقا نے پکار کے کہا کہ اي بھائي

* Note—افیم Corrupt form of افیون opium.

چانول پکے یا نہین بولا کہ خداوند پک چکے ہین • پر دم
دینا باقي ہی • کہا جلدي دو- قصہ کوتاہ • بہزار خرابي
فجر سے پکاتے پکاتے شام کو تیار کر کے گیا دیکھکر آقا نے کہا
شاباش کیا جلدي پکا لایا ہی - اتني بات کے سنتے ہي
وہ ہاتھہ جوڑ کے بولا کہ فدویسے آپکي نوکري نہوسکیگي •
کہا کیون - جواب دیا ایسي شتابي مین ایک روز میري جان
جاتي رہیگي • اور چلا گیا •

Colloquial Style. 4.

In a certain house five or six sepoys were sitting, bragging among themselves. One was saying "I have got four wounds." Another would say "five." In short one of them related the history of his fighting and getting wounded. An old wag was sitting near them, and said "My friend, in my youth I too fought hundreds of battles, and I too got thousands of wounds to such an extent that on my whole body there was not left room to put a grain of *til*. Compared with me who now will fight and who will get wounded?" Immediately on hearing this speech a young soldier among them grew angry and said, "My good Sir, take off your clothes then, let us see where you were wounded so often." He laughed and said, "My good youth, that time is now no more, nor are those days now, nor does that youth remain, nor is that strength remaining, nor is even that body itself left. Now what will you see?" Saying this, he made off.

* Note this idiom.

Naql.

Kisī makān ke bīch pāṅch sāṭ sipāhī baiṭhe āpas meṇ ḍīṅg mārte the. Koī kahtā, "maiṇ ne chār ghāo khāe;" aur koī kahtā thā, "Pāṅch." Gharaz har ek ne apne apne laṛne aur zakhm khāne kā aḥwāl bayān kiyā. Ek būṛhā ṭhaṭhol un ke pās baiṭhā thā. Bolā ki, "Miyāṇ, jawānī meṇ ham bhi saikṛoṇ laṛāiyāṇ laṛe, aur ham ne bhī hazāroṇ zakhm khāe, aise ki kahīṇ badan par til dharne kī jagah bāqī nahīṇ rahī. Hamāre āge ab koi kyā laṛega, aur kyā koi zakhm khāegā?" Itnī bāt ke sunte hī un meṇ se ek jawān khafā ho kar bolā, "Baṛe miyāṇ, kapṛe to utāro; dekhen, tum ne kahāṇ kahāṇ ghāo khāe haiṇ." Woh haṇs ke bolā, "Miyāṇ gabrū, na wuh zamāna rahā, na we din rahe, na wuh jawānī rahī, na woh taiyārī rahī, na wuh jism hī rahā. Ab kyā dekhoge?" Itnā kah, bhāg gayā.

نقل

کسي مکان کے بيچ پانچ * سات سپاهي بيٹھے آپسمين ڈينگ مارتے تھے - کوئي کہتا تھا مين نے چار گھاو کھائي اور کوئي کہتا تھا پانچ - غرض هر ايک نے اپنے اپنے لڑنے اور زخم کھانے کا احوال بيان کيا ايک بوڑھا ٹھٹول اُنکے پاس بيٹھا تھا - بولا که ميان جواني مين هم بهي سيکڑون لڑائيان لڑے * اور همنے بهي هزارون زخم کھائے - ايسے که کہين بدنپر تل دھرنے کي جگہہ باقي نہين رهي - همارے آگے اب کوئي کيا لڑيگا اور کيا کوئي زخم کھايگا - اتني بات کے

* Note this idiom.

سنتے هي اُنمين سے ايک جوان خفا هوکر بولا - بڑے ميان
کپڑے تو اتارو ديکهين تمنے کهان کهان گهاو کهاے هين
وہ هنسکے بولا ميان گبرو نه وہ زمانه رها نه وے دن رهے نه
وہ جواني رهي نه وہ تياري رهي نه وہ جسم هي رها - اب
کيا ديکهوگے - اتنا کهه بهاگ گيا

Colloquial Style. 5.

A Sipahi was a great gambler; when he used to win, from joy he used to get so careless that, if anyone had even stripped off him the clothes he wore, he would not have known it.

In expectation of this ten or a dozen* blackguards used always to stay close beside him, and when they got a chance, used to make his money fly.

One day he went to gamble in some strange assembly, and began to shove the money he won from in front of him, behind him, and the rips who were with him began to make it fly.

In the meantime, someone seeing this said to someone else, "Look! one fellow spends another man's money!" The other answered him, "Haven't you heard this proverb, that you are wondering at this?—

"The blind woman grinds (the corn) the dog eats (the flour).
The sinner's wealth goes to nought."

NAQL.

Ek sipāhī baṛā juārī thā. Jab jittā, tab māre khushī ke aisā ghāfil ho jātā, ki koī us ke pahnne ke kapṛe bhī utār letā

* (*Lit.* ten, five).

to bhī use ma'lūm na hotā. Isī umīd se das pāṇch shuhde har waqt us ke sāth lage rahte, aur jab qābū pāte to us kā māl uṛāte. Ek roz wuh kisī ghair maḥfil meṇ juā khelne ko gayā, aur lagā jīt jīt rupae apne āge se pīchhe khiskāne; aur uske sāth ke luqandre lage uṛāne. Us meṇ kisī ne dekh kar ek se kahā kī, "Dekho, kisī ki kauṛī, koī uṛāwe!" Dūsre ne jawāb diyā "Kyā yeh maṣal tum ne nahīṇ sunī jo ta'ajjub karte ho? ki,

"Andhī pīse, kuttā khāe;
Pāpī kā māl akārath jāe."

نقل

ایک سپاهي بڑا جواري تها - جب جیتتا تب مارے خوشي کے ایسا غافل هو جاتا - که کوئي اُسکے پهننے کے کپڑے بهي اتار لیتا تو بهي اُسے معلوم نه هوتا - اسي امید سے دس پانچ شهدے هر وقت اُسک ساتهه لگے رهتے * اور جب قابو پاتے تو اُسکا مال اُڑاتے * ایک روز وہ کسي غیر محفل مین جوا کهیلنے کو گیا اور لگا جیت جیت روپئے اپنے آگے سے پیچهے کهسکا نے - اور اُسکے ساتهه کے لقندرے لگے اُڑانے اسمیں کسینے دیکهکر ایک سے کها که دیکهو کسیکي کوڑي کوئي اُڑاوے * دوسرے نے

* Note this idiom.

جواب دیا - کیا تمنے یہہ مثل نہیں سني جو تعجب کرتے ہو - کہ

اندھی پیسے کتا کھائے
پاپي کا مال اکارتھہ جائے *

Colloquial Style. 6.

A certain gentleman was very fond of horses. One day he bought an Arab: upon this Munshi Badrud Din, by way of well-wishing, said:—"If a Panjabi syce is put on this horse, then it will be well cared for."

Hearing this, the gentleman called the jamadar of the syces from the stable, and ordered him to get a Panjabi syce for him, but the jamadar forgot. Twenty or five-and-twenty days afterwards, one day the gentleman recollected that matter, he had him sent for, and asked if he had got the syce or not. He said, "My Lord, your slave is searching, up to now he has not found one." Hearing this answer, the Munshi said, "What a rascal he is! He keeps putting you off from a month past and does not bring you a syce." The syce said:—"My lord and master, I don't mind your calling me a rascal, you are my master, whatever you feel inclined, be pleased to say—but in the presence of one's master there is no harm in speaking the truth. If I may be pardoned for saying so, this is no Maulavi or Munshi, that when you call one, a hundred should present themselves. This, Sir, is a syce, after months of searching you may possibly find one or two, or perhaps you can't even

* Note this idiom.

find one." Hearing this the gentleman laughed, and the candidates, Maulavis and Munshis, who were then present, were abashed, and Munshi Badrud Din held his tongue for shame.

NAQL.

Kisī ṣāḥib ko ghoṛoṇ kā bahut shauk thā. Ek roz ek A'rabī ghoṛā mol liyā. Is meṇ Munshī Badr-Uddin ne az rāh-i-khair-khwāhī kahā ki, "Is ghoṛe par panjābī sāīs rahe to is kī khidmāt ba-khūbī ho." Yeh bāt sunke ṣāḥib ne iṣṭabal se sāisoṇ ke jama'-dār ka bulā kar farmāyā ki, "Hameṇ ek panjābī sāīs lā de." Lekin jama'dār bhūl gayā. Bīs pachīs din ke bā'd ek roz ṣāḥib ko woh bāt yād āī. Use bulwā ke pūchhā ki, "Sāīs milā yā nahiṇ?" Woh bolā, "Khudāwand, ghulām ḍhūnḍhtā hai, abhī tak nahīṇ pāyā." Yeh bāt sun ke munshī ne kahā "Kyā bad-zāt hai! Ek mahīne se ṭāl maṭāl kartā hai, aur sāīs nahīṇ lā detā hai." Bolā, "Pīr o murshid, bad-zāt ke kahne kā maiṇ burā nāhīṇ māntā. Āp khudāwand haiṇ, jo mizāj meṇ āwe so kahiye. Par khudāwand ke rū-ba-rū sach bāt kahne meṇ kuchh 'aib nahīṇ. Taqṣīr mu'āf ho, yeh maulāvī, munshī nahīṇ, jo ek ke bulāne se sau āṇ ḥāzir hoeṇ. Yeh to sāīs hai; mahīnoṇ kī talāsh meṇ ek ādh mil jāe to mil jāe, nahīṇ to milnā muḥāl." Yeh sun kar Ṣāḥib hanse, aur umīdwār jo maulavī, munshī us waqt ḥāzir the, sharminda hue, aur Munshī Badr-ud-Dīṇ pashīmān ho dam khā rahā.

نقل

کسي صاحب کو گھوڑوں کا بہت شوق تہا - ایک روز
ایک عربي گھوڑا مول لیا - اسمیں منشي بدرالد ین نے از راہ
خیر خواهي کہا کہ اس گھوڑے پر پنجابي سائیس رهے تہ

اسکي خدمت به خوبي هو يهه بات سنکے صاحب نے اصطبل
سے سائيسون کے جمعدار کو بلاکر فرمايا که همين ايک پنجابي
سائيس لادے ليکن جمعدار بهول گيا بيس پچيس دن کے
بعد ايک روز صاحب کو وہ بات ياد آئي - اُسے بلواکے پوچها
که سائيس ملا يا نهين وہ بولا خداوند غلام ڈهونڈهتا هي ابهي
تک نهين پايا - يهه بات سن کے منشي نے کها - کيا
بدذات هی ايک مهينے سے ٹال مٹال * کرتا هی - اور سائيس
نهين لا ديتا هي بولا پير مرشد بدذات کے کهنے کا مين برا
نهين مانتا * آپ خاوند هين جو مزاج مين آوے سو کهئے
پر خاوندونکے رو برو سے بات کهنے مين کچهه عيب نهين -
تقصير معاف هو يهه مولوي منشي نهين جو ايک کے بلانيسے
سو آن حاضر هوئين - يهه تو سائيس هی مهينون کي تلاش
مين ايک آدهه * ملجائے تو ملجائے نهين تو ملنا محال يهه
سن کر صاحب هنسے اور اميدوار جو مولوي منشي اُس وقت
حاضر تهے شرمندہ هوئے اور منشي بدرالدين پشيمان هو
دم کها رها *

* Note this idiom.

Historical. 1.

Alexander learned from his spies that there was an island in the river at a distance of twenty miles; accordingly, when the darkness of night came on—and when, by reason of the roaring of the wind and the violence of the rain and the thunder, it was not possible for any noise of his army to be heard—seizing his opportunity, he took with him 11,000 veterans, and in the dead of night crossed the river.

The Hindus fancied that, perhaps a small force might have crossed over; accordingly King Porus gave his son command of a few men and sent him to repel the enemy.

At the very outset King Porus' son was killed, and the army defeated; then indeed King Porus became alarmed, and became aware that Alexander himself had crossed. Without delay he took 4,000 cavalry and 30,000 infantry, with a large number of chariots and elephants, and drew up in battle array to oppose Alexander. King Porus' army evinced great bravery, but could not stand against Alexander's cavalry.

Sikandar ne apne jāsūsoṇ se daryaft kar liyā ki das kos ke fāṣile par is daryā meṇ ek jazīra hai: is līye jab ki rāt aṇdherī hūī, aur hawā kā sannāṭā aur meṇh ke zor aur bādal kī garaj meṇ sipāh kā kuchh shor o ghul sunāī na de saktā thā, mauqa' pā kar gyārah hazār purāne sipāhī hamrāh lekar rāṭoṇ rāt daryā pār ho gayā. Hindūoṇ ne yeh khayāl kīyā ki thore se sipāhī shāyad ā nikle hoṇge, is līye Rājā Pūr ne apne beṭe ko thore se ādmī de kar un ke haṭāne ke līye rawānā kiyā. Rājā Pūr kā laṛkā to jāte hī kām āyā, aur fauj ue shikast pāī. Tab to Pūr ke kān khaṛe hūe, aur samjhā ki khud Sikandar 'ubūr kar āyā hai Fauran chār hazār sawār aur tīs hazār piyāde aur bahut se rath aur hathī hamrāh lekar Sikandar ke muqābale par ṣaff-ārā huā. Rājā Pūr

ke sipāh ne barī bahādurī dekhlāī, par Sikandar ke Sowāroṇ ke āge peṣh-raft na ga'ī.

سکندر نے اپنے جاسوسون سے دریافت کرلیا کہ دس کوس کے فاصلے پر اس دریا میں ایک جزیرہ ھی اسلیئے جبکہ رات اندھیري ھوئي اور ھوا کا سناٹا اور مینہ کے زور اور بادل کي گرج میں سپاہ کا کچھہ شور وغل سنائي نہ دے سکتا تھا * موقع پاکر گیارہ ھزار پرانے سپاھي ھمراہ لیکر راتون رات * دریا پار ھوگیا ھندوون نے یہہ خیال کیا کہ تھوڑے سے سپاھي شاید آنکلے ھونگے اس لیئے راجہ پور نے اپنے بیٹے کو تھوڑے آدمي دیکر اُنکے ھٹانے کے لیئے روانہ کیا راجہ پور کا لڑکا تو جاتے ھي کام آیا * اور فوج نے شکست پائي - تب تو پور کے کان کھڑے * ھوئے اور سمجھا کہ خود سکندر عبور کر آیا ھی - فورا چار ھزار سوار اور تیس ھزار پیادے اور بہت سے رتھہ اور ھاتھی ھمراہ لیکر سکندر کے مقابلہ پر صف آرا ھوا - راجہ پور کے سپاہ نے بڑي بہادري دکھلائي پر سکندر کے سواروں کے آگے پیشرفت نہ گئي *

* Note this idiom.

Historical. 2.

After the death of Ishāq, with the exception of Subuktigīn, there was no one capable of ascending the throne.

Subuktigin by birth was a prince of the Persian dynasty, who by the vicissitudes of fortune had been sent in poverty into the service of Alaptigīn the former king of Ghaznī. Ālaptigīn seeing that he was a likely youth, had bought him, and, advancing him by degrees, had raised him to the dignity of commander-in-chief of his army. Now, having wedded the daughter of Ālaptigīn, and having become the king's son-in-law, he ascended the throne, and in the very first year of his reign, that is to say, in A.D. 977, he invaded Hindustān, at the time when Raja Jaipāl was Raja of Lahore.

He took Lahore and Multan, and after reducing numerous fortresses, and obtaining much plunder, he returned to his own capital, Ghaznī.

Ba'd marne Isḥāq ke siwāe Subuktigīn ke koī shakhs lāiq-i-takhtnishīnī na rahā tha, Subuktigīn aṣl meṇ ek shah-zāda Mulk-i-Īrān kā thā, jo ittifāq-i-zamāne se ḥālat-i-iflās meṇ Alaptigīn, bādshāh-i-sābiq-i-Ghaznī kī khidmat meṇ ḥāẓir kīyā gayā thā. Aur Alaptigīn ne us ko honhār dekh kar kharīd liyā thā, aur darja ba-darja taraqqī de kar sipah-sālārī ke rutbe tak us ko pahuṇchā diyā thā. Ab us ne bādshāh Alaptigīn ki laṛkī se apnā nikāḥ kar ke dāmād bādshāh kā ban kar takht par julūs farmāyā. Aur apne julūs ke awwal hī sāl meṇ, ya'ne san nau sau satatthar 'Īsawī meṇ, us ne Hindustān par chaṛhāī kī. Is waqt meṇ Rājā Jāipāl Lāhor kā Rājā thā. Lāhor aur Multān us ne fatḥ kiye; aur ka'ī qil'a fatḥ kar ke, bahut sā māl lūṭ kar phir apne dār-ul-khilāfa Ghaznī ko murāja'at farmāī.

بعد مرنے اسحاق کے سوائے سبکتگین کے
شخص لائق تخت نشیني نرها تها - سبکتگین اصل مین
ایک شہزادہ ملک ایران کا تها - جو اتفاق زمانه سے حالت
افلاس مین الپتگین بادشاہ سابق غزني کی خدمت مین
حاضر کیا گیا تها - الپتگین نے اُسکو هونہار دیکهکر خرید
لیا تها - اور درجه بدرجه ترقي دیکر سپه سالاري کے رتبه تک
اُسکو پهونچا دیا تها - اب اوسنے بادشاہ الپتگین کي لڑکي سے
اپنا نکاح کرکے داماد بادشاہ کا بنکر تخت پر جلوس فرمایا *
اور اپنے جلوس کے اول هي سال مین یعنے سنه ۹۷۷ع مین
اِسنے هندوستان پر چڑهائي کي اسوقت مین راجه جیپال لاهور
کا راجه تها - لاهور اور ملتان اُسنے فتح کیئے اور کئي قلعه فتح
کر کے بهت سا مال لوٹ کر پهر اپنے دارالخلافه غزني کو
مراجعت فرمائي -

Note.—ع is the initial letter of the word عیسوي *'Isawī* or the year of our Lord, *i.e.*, the Christian Era; the Mohammedan era is denoted by the initial letter of the word هجري *Hijrī* or year of the هجرة *hijra*, or flight from Mecca (see page 81).

* Note this idiom.

Historical. 3.

With Sevajee there was a large tribal gathering of the hillmen who inhabit the southern hill-country. These people used to plunder the cities and amass wealth, so that the ruler of Beejapoor, by way of subduing them, despatched a large army, under command of Afzal Khan, to attack Sevajee. Sevajee sent word that he was willing to surrender, but that he wished for a private interview. He (Afzal Khan) agreed to this. Sevajee concealed his army in ambush, and gave orders that, on hearing the sound of the bugle, they should instantly fall upon the enemy's army. Afzal Khan, having put aside the 15,000 men whom he had brought with him, went alone to the rendezvous. Sevajee, with fear in his heart, looking cautiously on all sides, turning round at every step and looking behind him, reached the appointed place. At the instant of meeting, he embraced Afzal Khan, and instantly stabbed him in the belly with a dagger. Afzal Khan, drawing his sword, struck Sevajee a blow on the head with it, but as he had a helmet beneath his turban, he escaped unhurt, and the blow went for nothing. Sevajee struck him a second blow with a dagger and the Khan fell dead.

Sīvājī ke hamrāh pahāṛī qaum bahut thī jo junūbī kohistān meṇ rahtī haiṇ. Yeh log shahroṇ ko lūṭte aur rupya jam'a karte the, ki Bījāpūr ke ḥākim ne un ke muṭṭī' karne ke wāsṭe ek lashkar-i-jarrār Afẓal Khāṇ ko de kar, Sīwājī par chaṛhāī karne ko rawāna kīyā. Sīwājī ne kahlā bhejā, ki, "Mujhe iṭā'at manẓūr hai, lekin ek mulāqāt āp se tanhā karni chāhtā hūṇ." Us ne manẓūr kiyā. Sīwājī ne apnī sipāh ghāt meṇ chhīpā dī, aur kah diyā, ki, "Jis waqt bugal kī āwāz suno, fauran dushman kī fauj

par ā paṛyo. Afẓal Khāṉ, pandrah hazār ādmiyoṉ ko jin ko wuh apne sāth lāyā thā, alag kar ke tanhā maqām-i-muta'aiyan par gayā. Siwājī bhī, dil meṉ ḍartā huā, chār ṭaraf se hoshyār ho kar, ek ek qadam par pīchhe muṛ muṛ kar dekhtā hūā, us maqām-i-mu'aiyan par pahuṉchā. Jāte hī baghal-gīr ho kar milā, aur wahīṉ Afẓal Khāṉ ke peṭ meṉ khanjar mārā. Afẓal khāṉ ne talwār khīṉchī, aur Siwājī ke sar par mārī; magar chūṉki us kī pagṛī ke nīche khod thā, is wāsṭe woh bach gayā, aur wār khālī gayā. Us ne dūsrā khan jar mārā, Khān-i-maẓkūr kā kām tamām ho gayā.

سیواجي کے همراہ پہاڑي قوم بہت تھے جو جنوبي کوهستان میں رهتے هیں یہہ لوگ شہرونکو لوٹتے اور روپیہ جمع کر تے تھے کہ بیجا پور کے حاکم نے انکے مطیع کرنے کے واسطے ایک لشکر جرار افضل خانکو دیکر - سیواجي پر چڑهائي کرنیکو روانہ کیا * سیواجي نے یہہ کہلا بھیجا - کہ مجھے اطاعت منظور هی * لیکن ایک ملاقات آپسے تنہا کرني چاهتا هوں * اوسنے منظور کیا - سیواجي نے اپني سپاہ گھات میں چھپادي اور کہدیا کہ جسوقت بگل کي آواز سنو فوراً دشمن کي فوج پر آپڑیو * افضل خان پندرہ هزار آدمیوں کو

Note.—بُگلَہ This word is very frequently used. It is our English word bugle. The Hindustānī equivalent would be بوق (*m*) or تُرهي (*f*).

* Note this construction.

جنکو وہ اپنے ساتھہ لایا تھا - الگ کرکے تنہا مقام متعین پر
گیا - سیواجي بھي دلمیں ڈرتا ہوا چار طرفسے ہوشیار ہوکر
ایک ایک قدم پر پیچھے مڑمڑکر * دیکھتا ہوا اس مقام معین
پر پہنچا - جاتے ہي بغلگیر ہوکر ملا اور وہیں افضل خان کے
پیٹ میں خنجر مارا * افضل خان نے تلوار کھینچي اور
سیواجي کے سر پر ماري مگر چونکہ اسکي پگڑي کے نیچے
خود تھا اسواسطے وہ بچ گیا - اور وار خالي گیا - اسنے دوسرا
خنجر مارا خان مذکور کا کام تمام ہوگیا *

Historical. 4.

When the news of this revolt reached General Nott, who was then in Kandahar, he despatched Colonel Maclaren to punish the mutineers. Had this force reached Kabul, it is certain that the English army would not have suffered such hardships, nor would they have lost so many soldiers.

When this force arrived near Ghazni, it was obliged to return to Kandahar, by reason of the very heavy snow which was falling. The Afghans, after taking Kabul and Ghazni, proceeded to assault Kandahar, but General Nott defeated them; the Afghans were defeated in the majority of the engagements, but many distinguished English officers fell in battle.

Jab ki is balwe kī khabar Janrail Nāṭ Ṣāḥib ko, jo Qandhār meṇ the, pahunchī, to unhoṇ ne Karnail Maklāren ko mufsidoṇ kī

* Note this construction.

tanbīh aur tādīb ke wāste rawāna kiyā. Agar yeh fauj Kābul meṇ pahuṇch jātī, to yaqīn thā ki fauj-i-Aṇgrezī ko is qadr taklīf na hotī, aur na is qadr sipahī tabāh hote. Yeh fauj jab Ghaznī ke qarīb pahuṇchī, to ba-sabab kaṡrat bārish-i-barf ke pher Qandhār ko murāja'at kar āī. Afghānoṇ ne ba'd fatḥ karne Kābul aur Ghaznī ke pher Qandhār par ḥamla kiyā, lekin Janrail Nāt Ṣāḥib ne un ko shikast dī; akṡar laṛāiyoṇ meṇ Afghānoṇ ne shikast khāī; par kaī nāmwar Aṇgrezī 'uhda-dar laṛāiyoṇ meṇ kām ā'e.

جبکہ اس بلوے کي خبر جرنيل نات صاحب کو جو
قندهار مين تهے پهنچي تو انهون نے کرنيل مکلارن کو
مفسدونکي تنبيه اور تاديب کيواسطے روانه کيا * اگر يهه فوج
کابل مين پهنچ جاتي * تو يقين تهاکه فوج انگريزي کواسقدر
تکليف نه هوتي * اور اسقدر سپاهي تباه نه هوتے * يهه فوج
جب غزني کے قريب پهنچي تو بسبب کثرت بارش برف
کے پهر قندهار کو مراجعت کر ائي - افغانون نے بعد فتح
کرنے کابل اور غزني کے پهر قندهار پر حمله کيا ليکن جنريل
نات صاحب نے انکو شکست دي * اکثر لڑائيون مين
افغانون نے شکست کهائي * پر کئي انگريزي عهده دار
لڑائيونمين کام آئے *

* Note this idiom.

Historical. 5.

Sher Singh himself was a great libertine, but his Wazir used to perform all the duties of the State. One day the Maharaja Sher Singh was engaged in mustering his cavalry when Jeet Singh, under pretence of showing him a rifle, came close to Sher Singh, and killed him with the rifle. On that very day too Sher Singh's eldest son was killed. In this way great disorder again arose in the State. The Wazir, Dhiyan Singh, also fell by the hands of murderers on the same day. Accordingly his son Heera Singh went to the camp and reported the murder of Sher Singh and his own father and said to the soldiers that, if they would join him, he would increase their pay. The army, who numbered about fifty thousand men, at the very instant of hearing this suggestion, gladly and readily placed their lives at his disposal.

Accordingly Heera Singh took the army and attacked the fort of Lahore, and, after a mild engagement, took possession of the city, and having put to the sword the enemies who had murdered his father, Dhiyān Singh (the Wazir), and the Maharaja Sher Singh, had their corpses dragged through the streets.

Sher Singh khud to baṛā 'aiyāsh thā, par tamām kārobār salṭanat ke us kā wazīr kartā thā. Ek roz Mahārājā Sher Singh sawāroṇ kī maujūdāt lerahā thā ki Jait Singh, ba bahāna dekhlāne ek bandūq ke, Kūṇwar Sher Singh ke pās āyā, aur us ko us bandūq se halāk kiyā. Aur usī roz baṛā beṭā Sher Singh kā bhī mārā gayā. Is ṭaur par us salṭanat meṇ pher be-intiẓāmī barpā huī. Wazīr Dhyān Singh bhī usī roz qātiloṇ ke hāth se maqtūl huā chunānchi isī wāsṭe us ke laṛke Hīrā Singh ne kampū meṇ jā kar Mahārājā Sher Singh aur apne bāp ke qatl kā ḳā

tanbih aur tādīb ke wāste rawāna kiyā. Agar yeh fauj Kābul meṇ pahuṇchī jātī, to yaqīn thā ki fauj-i-Aṇgrezī ko is qadr taklīf na hotī, aur na is qadr sipahī tabāh hote. Yeh fauj jab Ghaznī ke qarīb pahuṇchī, to ba-sabab kaṯrat bāriṯh-i-barf ke pher Qandhār ko murāja'at kar āī. Afghānoṇ ne ba'd fatḥ karne Kābul aur Ghaznī ke pher Qandhār par ḥamla kīyā, lekin Janrail Nāt Ṣāḥib ne un ko shikast dī; akṯar laṛāiyoṇ meṇ Afghānoṇ ne shikast khāī; par kaī nāmwar Aṇgrezī 'uhda-dar laṛāiyoṇ meṇ kām ā'e.

جبکہ اس بلوے کي خبر جرنيل نات صاحب کو جو
قندهار مين تهے پهنچي تو انهون نے کرنيل مکلارن کو
مفسدونکي تنبيه اور تاديب کيواسطے روانه کيا • اگر يهه فوج
کابل مين پهنچ جاتي • تو يقين تها که فوج انگريزي کواسقدر
تکليف نه هوتي * اور اسقدر سپاهي تباه نه هوتے • يهه فوج
جب غزني کے قريب پهنچي تو بسبب کثرت بارش برف
کے پهر قندهار کو مراجعت کر آئي - افغانون نے بعد فتح
کرنے کابل اور غزني کے پهر قندهار پر حمله کيا ليکن جنريل
نات صاحب نے انکو شکست دي • اکثر لڑائيون مين
افغانون نے شکست کهائي • پر کئي انگريزي عهده دار
کام آئے •

• Note this idiom

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ẓāhir kiyā; aur sipāhiyoṇ se kahā, kī "Agar tum mere sharīk hoge, to maiṇ tumhārī tankhwāh meṇ iẓāfa karūṇga." Fauj, jo ki takhmīnan pachās hazār kī thī, ba-mujarrad sunne is bāt ke khush huī, aur us ke sāth sar dene par musta'idd ho ga'ī. Chunānchi Hīrā Singh ne fauj hamrāh lekar Qil'a-i- Lāhor par ḥamlā kiyā, aur ba'd ek khafīf laṛāī ke, shahr par qābiẓ ho gayā, aur un mukhālifoṇ ko, jinhoṇ ne us ke bāp, Dhyān Singh Wazīr ko, aur Mahārājā Sher Singh ko qatl kiyā thā, tah-i-tegh kar ke un kī lāshoṇ ko kūcha ba-kūcha ghasiṭwāyā.

شیرسنگھ خود بڑا عیاش تھا - پر تمام کار و بار سلطنت کے اسکا وزیر کرتا رهتا تھا * ایک روز مہاراجا شیرسنگھ سوارون کي موجودات لے رها تھا کہ جیت سنگھ به بہانه دیکھلانے ایک بندوق کے کنور شیر سنگھه کے پاس آیا اور اسکو اس بندوق سے هلاک کیا اور اسي روز بڑا بیٹا شیر سنگھ کا بھي مارا گیا - اسطور پر اس سلطنت مین پھر بي‌انتظامي برپا هوئي وزیر دھیان سنگھ بھي اسي روز قاتلون کے هاتھه سے مقتول هوا - چنانچه اسي واسطے اسکے لڑکے هیرا سنگھه نے کمپو مین جاکر مہاراجا شیر سنگھه اپنے باپ کے قتل کا حال ظاهر کیا اور سپاهیون سے کہا کہ اگر تم میرے شریک هوگے تو مین تمهاري تنخواه مین اضافه * کرونگا فوج جو کہ تخمیناً

* Note this idiom.

پچاس هزار کي تهي بمُجَّرد سننے اِس بات کے خوش هوئے اور آسکے ساتهه سردینے پر مستعد هوگئے چنانچه هیرا سنگه نے فوج همراه لیکر قلعه لاهور پر حمله کیا - اور بعد ایک خفیف لڑائي کے شهر پر قابض هوگیا اور ان مخالفونکو جنهون نے اسکے باپ دهیان سنگهه وزیر کو اور مهاراجه شیر سنگه کو قتل کیا تها ته تیغ * کر کے انکي لاشونکو کوچه بکوچه گهسٹوایا -

Historical. 6.

On the 1st of July of the year A.D. 1848, another battle took place under the walls of Multan.

In this battle Mull Raj himself took part, but a chance ball having struck his elephant's howdah, from the force of the blow he fell from the elephant to the ground, and, mounting a horse, fled to Multan. This battle lasted six hours, and, although the Multanis fought with the utmost bravery, they could no longer withstand the English army. On the 8th of August of the above year, the English force attacked the Diwan Mulraj, and drove him from a village in which his army was encamped. The English army took possession of that village, and the enemy's force, having fled to a garden which was near the village, encamped and spent the whole

* Note this idiom.

day in bombarding the enemy's position: the English army being harassed, attacked the garden: the battle raged there for an hour-and-a-half. English Officers, who had taken part in the former battles of the Punjab, declare that they had never seen the Sikhs fight with so great bravery, nor had their guns ever been so well served. In this battle several English officers were killed and wounded.

Yakum Jūlāī San 1848 *'Īsawī ko, Qil'a-i-Multān kī faṣīl ke nīche ek aur laṛāī huī. Us laṛāī meṇ Mul Raj ba-ẕāt-i-khud laṛtā rahā; lekin ittifāq se ek gola us ke hāthī ke haude par jo lagā, to ṣadme se wuh hāthī par se nīche gir paṛā aur ghoṛe par sawār ho kar Multān ko bhāg gayā. Yeh laṛāī chhe ghante tak rahī. Agarchi Multānī kamāl shujā'at se laṛe, par Aṇgrezī-fauj ke sāmne ziyāda na ṭhahar sake. Aṭhwīṇ Agast san ṣadr ko, fauj-i-Aṇgrezī ne Dīwān Mul Rāj par ḥamla kiyā, aur ek gānw se jahāṇ us kā lashkar khīma-zan thā, us ko mār kar haṭā diyā; aur us gānw par fauj-i-Aṇgrezī qābiẓ ho ga'ī. Dushman kī fauj ek bāgh meṇ, jo ki us gānw ke qarīb thā, bhāg kar muqīm hū'ī aur wahān se din bhar gola-andazī kartī rahī. Is līye fauj-i-Aṇgrezī ne mutaḥaiyir ho kar us bāgh par ḥamla kīyā. Ḍerḥ ghaṇṭe tak wahāṇ laṛāī jārī rahī. 'Uhdadārān-i-Aṇgrez jo janghā-i-sābiḳ-i-Panjāb meṇ sharīk the, yeh bayān karte haiṇ ki "Ham ne sabhoṇ ko aisī jawān-mardī se laṛte hue kabhī nahīṇ dekhā, aur na kabhī un kī topen aisī jaldī jaldī chaltī thīṇ." Us aṛai meṇ ka'ī afsarān-ī-Aṇgrezi majrūḥ o maqtūl hue.*

یکم جولائي سنه ۱۸۴۸ ع † کو قلعه ملتانکي فصیل
کے نیچی ایک اور لڑائي هوئي اس لڑائي مین مولراج به ذات

† Ek hazar āṭh sau aṭhtālīs Isawī.

خود لڑتا رها لیکن اتفاق سے ایک گولہ اسکے هاتهي کے هودے پر جو لگا تو صدمے سے وہ هاتهي پر سے نیچے گر پڑا اور گهوڑے پر سوار هوکر ملتان کو بهاگ گیا - یهه لڑائي چهه گهنٹے تک رهي اگرچه ملتاني لوگ کمال شجاعت سے لڑے پر انگریزي فوج کے سامنے زیادہ نه ٹهہر سکے آٹهوین اگست سنه صدر * کو فوج انگریزي نے دیوان مولراج پر حمله کیا اور ایک گانو سے جهاں اسکا لشکر خیمه زن تها اسکو مار کر هٹا دیا اور اس گانو پر فوج انگریزي قابض هوگئي - دشمن کي فوج ایک باغ مین جو که اس گانو کے قریب تها بهاگ کر مقیم هوئي اور وهانسے دن بهر گوله اندازي کرتے رهے اس لئے فوج انگریزي نے متحیر هوکر اس باغ پر حمله کیا - دیڑہ گهنٹے تک وهان لڑائي جاري رهي - عهدہ داران انگریزي جو جنگهاے سابق پنجاب مین شریک تهے یهه بیان کرتے هین که همنے سبهونکو ایسي جوانمردي سے لڑتے هوئے کبهي نهین دیکها - اور نه کبهي انکي توپین ایسي جلدي جلدي چلتي تهین اس لڑائي مین کئي افسران انگریزي مجروح و مقتول هوئے *

* Note this idiom.

Narrative Style. 1.

We are very pleased to hear that the rates for registration are either to be reduced from four annas to two annas or have already been reduced, but it is a matter for regret that the fares of the Punjab Northern State Railway are daily rising, and no attention is paid to the arrangements. A friend of ours says that since the officers of the railway, who, in addition to being experienced, were also energetic, have been changed, great falling off has occurred in the management of this line. He said that he was also of opinion, that in the time of Mr. Keene the line was in an excellent state, and that gentleman used to perform his duties with great energy and zeal. The Government arrangements for transport during the Afghan war were much facilitated by that gentleman's excellent arrangements. Under his regime, too, travellers experienced less trouble. The complaints against this line do not need explaining. Our correspondents from time to time have not been backward in bringing them to notice. So that to repeat them will be like always harping upon the same string.* But this demands consideration. Why does not Government direct the attention of its new officers to the arrangements ?

Is bāt ke sunne se ki rusūm-i-Rejisṭirī bajāe chār āne ke do āna muqarrar hone wālī haī, yā ho gaī ham bahut khush hūe ; lekin is meṇ Panjāb Nārdarn Isṭeṭ Relwe kā kirāyā to din par din baṛhāyā jātā hai, aur intiẓām kī ṭaraf muṭlaq tawajjuh nahīṇ kī jātī. Ek hamāre karam-farmā farmāte haiṇ, ki afsarān-i-Relwe, jo tajriba ke 'alāwa jafā-kash bhī the, chūṇki tabdīl kīye gae haiṇ, is wāsṭe us lāin ke intiẓām meṇ farq ā gayā hai. Unhoṇ ne farmāyā, " Is se hamārā bhī ittifāq hai ki, Kīn Ṣāḥib Bahādur

* Note this phrase.

ke waqt meṇ lāin 'umda ḥālat meṇ thī, aur yeh sāḥib nihāyat miḥnat aur sar-garmī ke sāth kām karte the. Government ko jang-i-Afghānistān meṇ sāmān-i-bār-bardārī meṇ ṣāḥib-i-mamdūḥ kī'khush-intiẓāmī se suhūlat hūī. Musāfiroṇ ko bhī un ke 'ahd meṇ chandāṇ taklīf na thī. Is lāin kī shikāyateṇ muḥtāj-i-bayān nahīṇ. Nāma-nigāroṇ ne waḳtan fa-waḳtan un ke iẓhār se kotāhi nahīṇ kī. Is liye un kā i'āda karnā miṣl us naghme ke hogā jis ke bār bār alāpne se luṭf ḥaṣil nahīṇ hotā. Ab ghaur-ṭalab yeh amr hai, ki Government nae afsaroṇ ko intiẓām kī taraf kyūṇ tawajjuh nahīṇ dilātī.

اس بات کے سننے سے کہ رسوم رجسٹري بجاے ۴ -
آنے کے - ۲ مقرر هونيوالي هی یا هوگئي هم بهت خوش
هوئے لیکن اس مین پنجاب نارڈرن اسٹیٹ ریلوے کا کرایه
تو دن پر دن بڑهایا جاتا هے * اور انتظام کیطرف مطلق توجه
نهین کیجاتي ایک همارے کرمفرما فرماتے هین که افسران
ریلوے جو تجربه کے علاوہ جفاکش بهي تهے چونکه تبدیل
کئے گئے هین اسواسطے اُس لاین کے انتظام مین فرق آگیا هی
اُنهون نے فرمایا اس سے همارا بهي اتفاق هی که کین
صاحب بهادر کے وقت مین لائین عمدہ حالت مین تهي
اور یهه صاحب نهایت محنت اور سرگرمي کے ساتهه کام
کرتے تهے گورنمنٹ کو جنگ افغانستان مین سامان بار برداري
مین صاحب ممدوح کي خوش انتظامي سے سهولت هوئي

مسافرون کو بھي اُنکے عہد مین چندان تکليف نہ تھي اس
لائين کي شکايتين محتاج بيان نہين نامہ نگارون نے وقتاً فوقتاً
انکے اظہار سے کوتاهي نہين کي اسليئي انکا اعادہ کرنا مثل
اس نغمہ کے هوگا جسکے بار بار الاپنے سے لطف حاصل
نہين هوتا † * اب غور طلب يہہ امر هی کہ گورنمنٹ نئے
افسرون کو انتظام کيطرف کيون توجہ نہين دلاتے *

Narrative Style. 2.

The *Indian Daily News* writes that in a few days' time a case will come on in the Police Courts in which a husband has been ill-treating his wife. The age of the wife was eleven years. The husband took her to his house; as the girl would not obey the orders of her father-in-law and mother-in-law, and would not do the work of the house he shut her up in a room, put chains on her feet and handcuffs on her hands, and for two days gave her no food; and in addition to this, she was regularly beaten.

The girl's parents informed the police; the Inspector came and saw the girl in that condition, and had the irons struck off her by a blacksmith.

Now a case is pending against the husband for unlawful imprisonment.

Note this phrase.

† *Lit.* Like that strain the repeated singing of which is not a source of pleasure.

الاپنا *Alāpnā* is to tune an instrument; to "catch" a tune.

Indiyan Ḍelī Nīūz kahtā hai, ki chand roz ke ba'd Pūlīs Kort meṇ muqaddama pesh hogā, ki ek shauhar ne apnī zauja par kaisā ẓulm kiyā. Zauja kī 'umr gyārah baras kī thī. Shauhar apne ghar le gayā. Ohuṇkī laṛkī ne sās susre kā kahnā na mānā, aur ghar kā kām na kartī thī, is līye us ko ek kāmare meṇ band kiyā, hāth meṇ hath-kaṛī, pānw meṇ zanjīr ḍāl dī, do roz dāna pānī na diyā, aur 'alāwa is ke, barābar us par mār pāṛī. Laṛkī ke wālidain ne Pūlīs ko iṭṭilā' dī. Inspekṭar āyā, to laṛkī ko usī ḥālat meṇ dekhā, aur lohār se beṛiyāṇ kaṭwāīṇ. Ab shauhar par mukaddama-i-ḥabs-i-bejā qāim huā hai.

انڈين ڈيلي نيوز کہتا ہے کہ چند روز کے بعد پوليس کورٹ مين مقدمہ پيش ہوگا کہ ايک شوہر نے اپني زوجہ پر کيسا ظلم کيا زوجہ کي عمر گيارہ برس کي تھي شوہر اپنے گھر ليگيا چونکہ لڑکي نے ساس سسرے کا کہنا نمانا اور گھر کا کام نکرتي تھي اسلئے اسکو ايک کمرے مين بند کيا ہاتھہ مين ہتکڑي پاؤنمين زنجير ڈالدي دو روز دانہ پاني * نہ ديا اور علاوہ اسکے برابر اوسپر مار پڑي لڑکي کے والدين نے پوليس کو اطلاع دي انسپکٹر آيا تو لڑکي کو اوسي حالت مين ديکھا اور لوہار سے بيڑيان کٹوائين * اب شوہر پر مقدمہ حبس بيجا † قائم ہوا ہی *

* Note this idiom.

† See page 115.

Narrative Style. 3.

The Story of the Envious and the Envied. †

Two men lived in a great city, and the door of the house of one of them was close to the door of the other. One of those two used to envy the other.

The one who was envied, by reason of the envy and annoyance of the other, wished to leave that city and remove far off, so that that envy, which he bore against him by reason of his nearness, might be removed. Although the envied one always treated the envier well, still he did not refrain himself from his envy. To such a point did this go that the envied one sold that house of his and its furniture, went to another city, and bought a suitable house at the distance of five miles from the city, in which there was a nice garden and a blind well.

That good man, after buying the house, assumed the garb of a *faqīr* and became a dervish.

QIṢṢA ḤĀSID AUR MAḤSŪD KĀ.

Ek baṛe shahr meṇ do shakhs rahte the, aur darwāza ek ke ghar kā dūsre ka darwāze se muttaṣil thā. Ek shakhs un meṇ se dūsre shakhṣ par ḥasad kiyā kartā. Maḥsūd ne us ke ḥasad aur āzār dene se, chāhā ki us ghar ko chhoṛ ke bahut dūr jā rahe, tā ki yih ḥasad, jo basabab nazdīk rahne ke wuh mujh se rakhtā hai, dūr ho jā'e. Bā-wajūd ki maḥsūd hamesha hāsiḍ ke sāth sulūk kiyā kartā, lekin woh ḥasad se bāz na ātā. Yahāṇ tak ki maḥsūd ne wuh ghar aur asbāb bech kar, dūsre shahr meṇ jā, ḍeṛh kos ke fāṣile par us shahr se, ek makān-i-ma'qūl mol liyā, ki jis meṇ ek bāgh-i-nafīs aur andhā kū'ā thā. Wuh nek mard, ba'd mol lene ghar ke, libās faqīrī kā pahn kar darwesh hogayā.

† This and the three succeeding passages are from the Arabian Nights which will be found very useful to the student of Urdu.

قصہ حاسد اور محسود کا

ایک بڑے شہر مین دو شخص رہتے تھے اور دروازہ ایک کے گھر کا دوسرے کے دروازہ سے متصل تھا ایک شخص اونمین سے دوسرے شخص پر حسد کیا کرتا محسود نے اوسکے حسد اور آزار دینے سے چاہا کہ اوس گھر کو چھوڑ کے بہت دور جا رہے تاکہ یہہ حسد جو بسبب نزدیک رہنے کے وہ مجھسے رکھتا ہی دور ہو جاے * باوجود کہ محسود ہمیشہ حاسد کے ساتھہ سلوک کیا کرتا لیکن وہ حسد سے باز نہ آتا یہانتک کہ محسود نے وہ گھر اور اسباب بیچکر دوسرے شہر مین جا دیڑہ کوس کے فاصلے پر اوس شہر سے ایک مکان معقول مول لیا کہ جس مین ایک باغ نفیس اور اندھا کلنوان تھا وہ نیک مرد بعد مول لینے گھر کے لباس فقیری کا پہنکر درویش ہو گیا *

Narrative Style. 4.

In olden times a tailor of Kashgar, which is near the country of Tartar, used to sit in his shop and sew. He was thus sitting one day towards evening, sewing away, when suddenly a hunchbacked man with a drum came along, and sitting down

* Note this idiom.

under his shop window began to sing. The tailor was much pleased to hear his singing, and, when it was near the time for him to go home, he said to the hunchback, "If you feel disposed come to my house which is near this, and sing and play." The hunchback agreeing, went to his house. When the tailor, having washed his hands and face, sat down, he began to say to his wife, who was pretty, and of whom he was very fond, "To-day I have brought this man, who sings and plays very well, so as to give you a chance of hearing some singing. If the dinner is ready, bring it." His wife laid the cloth and brought the dinner and placed it before him, and the lady of the house herself sat down with him, and they set to eating, and they made the hunchback to share the repast. By chance, that day, some fish had been cooked in the tailor's house, and, as he was sharing their dinner, they gave the hunchback some fish. As it was very nice the hunchback ate it so carelessly, without taking out the bones, that a bone stuck in his throat.

Agle zamāne meṇ ek darzī Kāshghar kā, jo muttaṣil Mulk-i-Tātār ke hai, apnī dūkān par baiṭh kar kapṛe sīyā kartā. Chunanchi ek roz wuh baiṭhā hūā qarīb shām ke sī rahā tha, ki na-gahānī ek shakhṣ kūza-pusht ṭabla le kar āyā, aur us kī dukān ke tale baiṭh kar gāne lagā. Darzī us kā gānā sun kar bahut khush hūā. Jab waqt uske ghar jāne kā qarīb pahuṇchā, us ne kubṛe se kahā, "Agar tumhārā jī chāhe, mere ghar, jo yahāṇ se qarīb hai chal kar gāo bajāo." Kubṛā rāẓī ho kar us ke ghar gayā. Jab darzī mūṇh hāth dho kar baiṭhā, apnī bībī se, ki khūb-ṣūrat thī, aur us ko nihāyat pīyār kartā thā, kahne lagā, "Aj maiṇ tumhāre gānā sunāne ke wāsṭe, is shakhṣ ko, ki khūb gātā bajātā hai, lāyā hūṇ. Khānā, agar ṭaiyār ho, to lāo." Us kī bībī ne dastar khwān bichhā, khānā āge lā kar rakhā, aur

miyāṇ bībī bāham baiṭh kar khāne lage, aur us kubṛe ko bhī shavīk khāne ka kiyā. Ittifāqan us roz darzī ke ghar machhlī pakī thī, aur khāne ke shumūl men machhlī bhī kubṛe ko dī. Jo woh bahut laẕiẕ thī, kubṛe ne, bidūn nikālne kāṇṭoṇ ke, is be iḥtiyāṭī se khāyā ki ek kāṇṭā, us ke ḥalq men chubh gayā.

اگلے زمانے مین ایک درزي کاشغر کا جو متصل ملک تاتار کے هی اپني دوکان پر بیٹهکر کپڑے سیا کرتا * چنانچه ایک روز وہ بیٹها هوا قریب شام کے سي رهاتها * ناگهاني ایک شخص کوزہ پشت طبله لیکر آیا اور اوسکي دوکان کے تلے بیٹهکر گانے لگا درزي اوسکا گانا سنکر بهت خوش هوا * جب وقت اوسکے گهر جانے کا قریب پهنچا اوسنے کبڑے سے کها اگر تمهارا جي چاهے میرے گهر جو یهان سے قریب هی چل کر گاؤ بجاؤ کبڑا راضي هوکر اوسکے گهر گیا جب درزي منهه هاتهه دهوکر بیٹها اپني بي بي سے که خوبصورت تهي اور اوسکو نهایت پیار کرتا تها کهنے لگا آج مین تمهارے گانا سنانے کے واسطے اس شخص کو که خوب گاتا بجاتا هی لایا هون کهانا اگر طیار هو تو لاؤ اوسکي بي بي نے

* Note the construction of the word گهر *ghar*, wherever it occurs in this story the postposition is omitted, see page 31.

Note.—درزي کے گهر inflected because governed by پر understood.

دسترخوان بچھا کھانا آگے لاکر رکھا اور میاں بي بي باهم
بیٹھکر کھانے لگے اور اوس کبڑیکو بھي شریک کھانے کا کیا
اتفاقا اوس روز درزي کے گھر مچھلي پکي تھي اور کھانے
کے شمول میں مچھلي بھي کبڑے کو دي جو وہ بہت
لذیذ تھي کبڑے نے بدون نکالنے کانٹوں کے اس
بے احتیاطي سے کھایا کہ ایک کانٹا اوسکے حلق میں چبھہ گیا ۞

Narrative Style. 5.

THE DESCRIPTION OF THE FOURTH VOYAGE OF SINBAD THE SAILOR.

MY FRIENDS,—In the abundance of merrymaking all the fear and danger of all three journeys was effaced from my heart, so, having forgotten all my calamities and mishaps, the desire came upon me of amassing wealth and property and of seeing wonders. Then having made preparations for the fourth voyage, and having bought those articles of merchandise which were valued and in demand in those foreign countries to which I intended to travel, I set off for Persia. In the middle of my journey, passing by several cities, I arrived at a port, whence I again embarked; and from thence our ship sailed bound for the islands of Farma and other eastern ports. One day suddenly such a gale of wind beat upon the ship, that the captain of necessity lowered the sails of the ship and said to the sailors, "This is a hurricane: be on your guard and look out." In

spite of all their care, it was of no avail; the sails of the ship being torn by the wind went to ribbons, and the ship became unmanageable (*literally*, got out of the power of the captain) to such an extent that running on the sand by reason of its weight, it was dashed to pieces. All the crew together with the freight were lost, but I and a few merchants, by the aid of planks floating along, alighted on an island which was near there. From the shore we went into the island, and by dint of living on wild fruits some degree of strength came to us.

Bayān Sindbād Jahāzī ke Chauthe Safar kā.

Ṣāḥibo, kaṡrat-i-'aiṡh o'iṡhrat se woh sab khauf o khaṭar tīnoṇ safar ke mere dil se jāte rahe. Pher sab āfateṇ aur muṣībateṇ ḅhūl ke iṡhtiyāq jama' karne māl o āsbāb aur sair karne 'ajāiḅāt kā āyā, aur ṭaiyārī chauthe safar kī kar ke woh asbāb-i-tijārat jis kī khwāhiṡh aur qadr dūr dūr mulkoṇ meṇ thī, aur unhoṇ kī ṭaraf jāne kā irāda kiyā thā, kharīd kar ke Pāras kī ṭaraf rawāna hūā. Aṡnā-i-rāh meṇ kitne ek ṡhahr ṭai kartā hūā, ek bandar meṇ pahuṇchā, jahāṇ se pher jahāz par sawār hūā, aur wahāṇ se jahāz hamārā jazāir-i-Farma waghaira banādir-i-ṡharqī kī ṭaraf jā niklā. Ek din daf'atan aisā jhoṇkā hawā kā jahāz ko lagā, ki Kaptān ne majbūr ho jahāz ke bādbān nīche kar dīye, aur khalāṣiyoṇ se kahā, "Yeh ṭūfān hai; khabardār aur hoṡhyār raho." Harchand ki unhoṇ ne kamāl hoṡhyārī kī, lekin kuchh mufīd na hūī. Jahāz kī pāleṇ bilkull ṭūfān se ṭukre ṭukre ho ga'īn, aur jahāz qābū se nā-khudā ke jātā rahā yahāṇ tak ki bālū par chaṛh kar, basabab hoṇ ke pāṡh pāṡh ho gayā saḅ jahāz ke log ma' māl o asbāb bilkull ḍūb ga'e; magar maiṇ aur chand saudāgar ṭakhtoṇ ke sahāre se bahte hūe, ek jazīre meṇ jo wahāṇ se qarīb thā, jā lage. Kināre se uṭh kar us jazīre meṇ ga'e, aur basabab khāne jangli phaloṇ ke fil-jumla ham meṇ ṭāqat āī.

بیان سندباد جہازي کے چوتھے سفر کا

صاحبو کثرت عیش و عشرت سے وہ سب خوف و خطر تینون سفر کے میرے دلسے جاتے رہے ۔ پھر سب آفتین اور مصیبتین بھول کے اشتیاق جمع کرنے مال و اسباب اور سو کرنے عجائبات کا آیا اور طیاري چوتھے سفر کي کرکے وہ اسباب تجارت جسکي خواهش اور قدر دور دور ملکون مین تھي اور اونہون کیطرف جانے کا ارادہ کیا تھا خرید کر کے پارس کي طرف روانہ هوا اثنائے راہ مین کتنے ایک شہر طي کرتا هوا ایک بندر مین پہنچا جہان سے پھر جہاز پر سوار هوا اور وہان سے جہاز هوا جزائر قرمہ وغیرہ بنادر شرقي کیطرف جا نکلا ۔ ایک دن دفعۃً ایسا جھونکا هوا کا جہاز کو لگا کہ کپتان نے مجبور هو جہاز کے بادبان نیچے کردئے اور خلاصیون سے کہا یہہ طوفان هی خبردار اور هوشیار هو هرچند کہ اونہون نے کمال هوشیاري کي لیکن کچھہ مفید نہوئي جہاز کي پالین بالکل طوفان سے پھٹکے ٹکڑے ٹکڑے هوگئین اور جہاز قابوسے فا خدا کے جاتا رها یہانتک کہ بالو پر چڑھکر بسبب بوجھہ کے پاش پاش هوگیا سب جہاز کے لوگ مع مال و اسباب

بالکل ڈوب گئے مگر میں اور چند سوداگر تختوں کے سہارے
سے بہتے ہوئے ایک جزیرے میں جو وہاں سے قریب تھا
جالگے ۞ کنارے سے اوٹھکر اوس جزیرے میں گئے اور
بسبب کھانے جنگلي پھلوں کے في الجملہ ہم میں
طاقت آئي ۞

Narrative Style. 6.

In short, in the midst of these arrangements, King Badar's father fell sick, and his weakness increased day by day. At last, when he despaired of living, he summoned the councillors of his kingdom, and exacted from them a fresh promise of obedience to King Badar, and then departed from this transitory world. The King Badar and his Queen Gulnār were much distressed at this occurrence, and buried him with great ceremony. Badar, in accordance with the custom, remained in seclusion for a month, and held intercourse with no one; and in sorrow for his father wept continually. In the meantime, his mother, and Malik Ṣāliḥ, the brother of Gulnār, having arrived there with their relations, joined in the general mourning. When they had all finished the mourning ceremonies Malik Ṣāliḥ one day said to his sister Gulnār, "I wonder that you give no thought to the marriage of Badar; if you wish it I will seek for a princess in my dominions who shall be as beautiful as and worthy of Badar." The Queen Gulnār

answered, "Hitherto I had not given a thought to this matter, for this reason that I had not seen any wish nor inclination on the part of Badar in this direction, and I shall be very pleased if some lovely princess is in your mind; inform me of her, so that I may, after enquiry, give you permission to set the matter on foot; I have great confidence, from your affection and kindness, that you will seek for some such princess for him."

Alqiṣṣa, isī intiẓām meṇ, bāp Bādshāh Badr kā bimār hūāk aur roz-ba-roz us kī 'alālat baṛhtī ga'ī. Akhir jab apnī zindagānī se māyūs hūā, wazīr aur amīr mamlakat ke jama' kīye, aur pher un se wāsṭe iṭā'at Bādshāh Badr ke mujaddadan 'ahd o paimān līye, aur is 'ālam-i-fānī se riḥlat farmāī. Is ḥādiṣe se Sulṭān Badr aur Mālika Gulnār ne bahut jaza' o faza' kar ke, us ko baṛe tajammul se dafn kīyā. Badr ne, ḥasb-i-dastūr, ek mahī ne tak gosha-nashīn ho ke, kisī mutanaffis se mulāqāt na kī; aur apne bāp ke gham meṇ din rāt royā kiyā. Is'arṣe meṇ, māṇ aur Malik Sāliḥ, bhāī Gulnār kā, apne aqribā ke sāth wahāṇ pahuṇch kar, sharīk us mātam ke hūe. Jab rusūm-i mātam-dārī se un sab ne farāghat pāī, Malik Ṣāliḥ ne ek roz apnī hamshīra Gulnār se kahā, "Ta'ajjub hai ki tum ko abtak kuchh fikr Badr kī kat khudāī kā nahīṇ. Agar tumhārī marẓī ho, to maiṇ koī shāh-zādī apne mulkoṇ meṇ jo ham jamāl aur qābil Badr ke ho, talāsh karūṇ." Malika Gulnār ne jawāb dīya ki, "Ab tak mujhe is bāt kā kuchh khayāl na thā, isī wajh se ki maiṇ ne kuchh raghbat aur khwāhish Badr kī is ṭaraf nahīṇ pāī thī; aur maiṇ bahut khush hūngī, agar koi shah-zadī ṣāḥib-i-jamāl tumhāre khayāl meṇ ho, to mujhe us se āgāhī karnā, tā maiṇ daryāft kar ke tumheṇ us kī silsila-jumbānī ke wāsṭe ijāzat dūṇ: aur mujh ko tumhāri maḥabbat o shafaqat se yaqīn hai, ki tum koī aisī shah-zādī us ke wāsṭe ḍhuṇdhoge.

القصه ایسي انتظام مین باپ بادشاه بدر کا بیمار هوا اور روز بروز اوسکي علالت بڑهتي گئي * آخر جب اپني زندگي سے مایوس هوا وزیر اور امیر مملکت کے جمع کئے اور پهر اون سے واسطے اطاعت بادشاه بدر کے مجددا عهدو پیمان لئے اور اس عالم فاني سے رحلت فرمائي * اس حادثه سے سلطان بدر اور ملکه گلنار نے بهت جزع و فزع کرکے اوسکو بڑے تجمّل سے دفن کیا بدر نے حسب دستور ایک مهینے تک گوشه نشین هوکے کسي متنفس سے ملاقات نکي اور اپنے باپ کے غم مین دن و رات رویا کیا * اس عرصه مین ملن اور ملک صالح بهائي گلنار کا اپنے اقربا کے ساتهه وهان پهونچکر شریک ماتم کے هوئے جب رسوم ماتم داري سے اون سب نے فراغت پائي ملک صالح نے ایک روز اپني همشیرہ گلنار سے کها تعجب هے که تمکو ابتک کچهه فکر بدر کي کتخدائي کي نهین اگر تمهاري مرضي هو تو مین کوئي شهزادي اپنے ملکون مین جو هم جمال اور قابل بدر کے هو تلاش کرون ملکه گلنار نے جواب دیا که ابتک مجهے اس بات کا کچهه خیال نتها اس وجه سے که مین نے کچهه رغبت اور

خواهش بدر کي اسطرف نهين پائي تهي اور مين بهت
خوش هونگي اگر کوئي شهزادي صاحب جمال تمهارے
خيال مين هو تومجهے اس سے آگاهي کرنا تاکه مين دريافت
کرکے تمهين اسکي سلسله جنباني † کے واسطے اجازت دون
اور مجهکو تمهاري محبت و شفقت سے يقين هے که تم کوئي
ايسي شهزادي اوسکے واسطے دهونڈهوگے *

† سلسله جنباني Shaking the chain—A very common Persian idiom for starting an enterprise.

Graduated Exercises in Reading and Translation.

N.B.—*The following are intended to serve both as exercises in reading and translation, and as examples of the various rules of Grammar. At page 260 will be found a full Glossary with notes of reference to the pages of this Guide in which the rules illustrated will be found.*

(۱) آپ کا نام کیا ہے ؟ آپ کہان رہتے ہین ؟ مین نے آج فجر کو اُس کتاب کو پڑھا جو آپ نے مجھکو دي تھي - کل انشاءاللہ مین گھر جاونگا - میرا گھر یہان سے بہت دور نہین ہے تھوڑي دور ہے - میرا باپ ابھي تک جیتا تو ہے مگر بڈھا ہوگیا ہے - میرے دو اور بھائي ہین ایک مجھسے بڑا ہے اور ایک مجھسے چھوٹا ہے - دونون کھیتي کرتے ہین - لیکن مین نے کھیتي کرنا پسند نہین کیا اور میرے باپ نے مجھکو سرکاري فوج مین نوکري دلوائي ۞

(۲) مین فوج کا کام بہت ہي پسند کرتا ہون کیونکہ بہت اچھا کام ہے - جو کوئي اپنا کام اچھي طرح کریگا اُسکو

ترقّی کي اُميد هوسکتي هے - اَبهي مَين سپاهي هُون مگر تين چار بَرس بَعد شايد نايک هوجاؤنگا اگر نصيب ياري کرے - يه چهاوني بهُت اچّهي هے - آب و هَوا مُوافق هے - کهانے پينے کي چيزين سَستي هين - اور پاني بهُت اچّها هے - بازار مين جو کچهه چاهو مِل سکتا هے - آلُو - گاجَر - شَلغَم - کوبي - مَٹر - دال - چانوَل - گيهُوں - آٹا - نَمک وغَيرہ سَب کُچهه مَيَسّر آتا هے اَور سَستا هے - هان بکري کا گوشت کِسي قدر مهنگا هے - گائے کا دُودهه رُوپيه کا چهه سِير مِلتا هے اَور بهينس کا سات سِير - مُرغي کے اَنڈے پَيسے پَيسے هاتهه آتے هَين ٭

(۳) مچهلي آجکَل کَم مِلتي هے ليکن بَرسات کے موسِم مين اِفراط سے هاتهه آتي هے - کيُونکه نَدّي نزدِيک هَے اور مَچهوے لوگ بَرابَر جال ڈالا کَرتے هين اَور مَچهليان بازار مين کَثرَت سے بيچنے کے ليئے لاتے هَين - بَندُوق کا شکار بهي يهان مِلتا هے - پاس کے ايک جَنگَل مين تِيتَر - بَٹير - کَبُوتَر -

هر یَل اَپنے اَپنے وَقْت پَر مِلتے هَین - خَرگوش - هَرِن چیتَل وَغَیرہ بهي تهورَي دُور پَر پائے جاتے هین - اَور پَلٹَن کے صاحِب لوگ اَکثَر شِکار کهیلا کرتے هین - اور سپاهِیون کو بهي کبهي کبهي اِجازت مِل جاتي هَے - مَگَر شَرْط یه هے کِه اُنکا چال چَلن هَر طَرحسے آچها هو *

(۴) هفتے مین دوبار - پیر اور جُمعرات کو هَم لوگ کُشتي لڑا کرتے هَین - اُس کے واسطے لاین مین ایک جَگهه مُقَرّر هے جِسکو همارے زَبان مین اَکهاڑا کهتے هین - کُشتي ایک اچهي وَرزِش هے - اُس سے آدمي تَندرُسْت رَهتا هَے کهانا جَلْد هَضم هوتاهَے اَور رات کو نیْند خُوب آتي هے - هماري کمپني کا ایک جَوان بڑا پَهلْوان هے - وُہ میري هي بستي کا رهنے والا هَے - پَلٹَن مین بهرتي هونے سے پهلے کئي بار اُس نے لاهور اَمرتْسر وَغَیرہ کے دَنگَلون مین بڑے بڑے نامي پَهلوانون کو کُشتیان دِلائي تهین - مهاراجا صاحب کشمیر نے ایک دفعه کُشتي جیتنے پَر اُسکو ایک هَزار رُوپیه کا دوشاله اِنعام مین دِیا

تھا اُسکو ہر کوئي جانتا ہے - نام بتلانا کیا ضرور ہے ؟ برسات مین جب ندّي بھر جاتي تھے ہم لوگ ہر روز صبح کو اُسمین تیرنے کي مشق کیا کرتے ہین - اور آپس مین بازي لگاتے ہین - یہ ایک اچھا ہنر ہے اور بعض وقت انسان کے بہت کام آتا ہے ۔

(۵) ایک دفعہ کا واقعہ یہ ہے کہ الہ آباد مین قلعے کے نیچے مین اپنے چار دوستون کے ساتھہ سیر کي غرض سے ایک کشتي پر سوار ہوا - ہم کوئي ایک میل سے کم ہي گئے ہونگے کہ ایک ہوا کا جھونکا آیا اور کشتي چرخ سے ٹھوکر کھاکر اُلٹ گئي - اس وقت مین تیرنا نہ جانتا تھا لیکن میرا ایک دوست جسکا نام اللہ داد تھا تیرنے کے فن مین بڑا اُستاد تھا اُسنے فوراً میرے سر کے بال پکڑے اور گھسیٹتا ہوا کنارے لے آیا - باقي تینون مین سے ایک بیچارہ تو ڈوب گیا اور دو بہزار خرابي ڈبکیون پر ڈبکیان کھاتے خشکي پر جا نکلے - لیکن افسوس کہ جو ڈوبا اُسکي لاش کا بھي پتہ نہ ملا ۔

(۶) چلو بازار کي سير کرين - اَبھي چار بجے ھَين اَور دُھوپ کي گرمي کم ھوگئي ھَے - اِس وَقْت تمام اُس پاس کي بستيون سے لوگ سودا لينے اَور سَير کرنے کي غرَض سے بازار مين آتے ھَين اَور وَھان بڑي چَھل پَھل رَھتي ھے - حَلوائيون کي دُکانين خاص کَر کے ديکھنے کے قابِل ھَين - وہ سُرخ و سَبز مِٹھائيان اسطَرح تَلے اُوپر چُنتے ھَين کہ اُنسے پُھول بوٹے کي عَجَب عَجَب قسم کي شَکلين بَنتي ھَين - بيچ جُھنڈ کے جُھنڈ چَٹکارے بَھرتے حلوائيون کي دُکانون پَر ٹُوٹتے ھَين اور اپنے اپنے شَوق کے موافق سَودا ليکر اُچَھلتے کُودتے گھر واپس جاتے ھَين - ايک طَرَف کَسيرے کي دُکان مين تانبے پيتَل کے بَرتن قَرينے سے سَجے ھُوئے جگمگا رَھے ھَين تو دُوسري طَرَف سُنار کي دُکان مين طَرَح طَرَح کے سونے چاندي کے گہنے راھگِيرون کي آنکھون کو چکا چَوندہ کَر رَھے ھين - اورسُنار خود ايک چاندي کے بازُو بَند کي مَرَمَّت کر رَھا ھَے - کَبھي کَبھي حقہ کي جو بَغل مين رکھا ھے ايک کَش لے ليتا ھے - اور پھر

کام مین لگ جاتا ھے - آج شام کي ڈاک گاڑي مین آگرہ کي طَرف رَوانہ ھونا چاھئے - وھان میرا ایک پُرانا سَچّا دوست ھَے - اُوسکے بیٹے کي شادي اگلے ھفتے مین ھونے والي ھَے اور اُسنے مُجھے اوسمین شَریک ھونے کے لئے بلُایا ھے - آج نَوبجے شب کو سَوار ھوکر کَل رات کے سارَھے گِیارہ بجے وھان پَہُنچینگے •

(۷) آگرہ بَہُت خُوبصورَت اور آباد شَہر ھے اور جَمنا کے پَچھم کِنارے پر واقِع ھے - اکبر شاہ کے زَمانے کے پَہلے آگرَہ لودي پادشاھون کا دارُالسَلطَنت تھا لیکن اُن دِنون شہر کي آبادي دریا کي پُورب طَرف تھي - اُس مین بَہُت سي عِمارتین مُسَلمان بادشاھون کے وَقْت کي بنَي ھُوئي دیکھنے کے قابِل ھَین - لبِ دریا تاج مَحَل کي خوبصوْرت عِمارَت ھَے - جو دُنیا کے عَجائِبات مین سے شُمار کي جاتي ھے - اُسکا باني شاھجَہان بادشاہ تھا جو سنہ ۱۶۲۸ ع مین تخت پر بَیٹھا - اس نے یِہ عِمارت اَپني حَرَم مُمتاز مَحَل کے یادگار مین

بنوائي - تاج مَحَل سَنگ مَرمَر كي بني هُوئي ايک عالي شان عِمارت هَے اور اسكي چارون طَرَف ايک خوشنما باغ هے- آگرہ كا قِلعه دريا كے موڑ پَر ريلوے استيشن كے قريب هي واقِع هے - اَور ديوانِ خاص - ديوانِ عام - اور موتي مَسجِد اسكي مشهور عِمارتين هَين ٭

GLOSSARY TO THE GRADUATED EXERCISES.

Pp. 253-259.

Page 253.

آپ *āp*—Your honour (*see* page 49).

کا *kā*—Postpositional genitive, masc.

نام *nām* (*m.*)—Name.

کیا *kyā*—Interrogative particle. What?

ہے *hai*—3rd p. sing. pres. ind. of *honā*. Is.

کہاں *kahāṇ*—Where?

رہتے *rahte*—Pres. part. from *rahnā*, to dwell, remain.

ہیں *haiṇ*—3rd. p. pl. pres. ind. of *honā*. Are.

rahte haiṇ—are living (honorific plural).

میں *maiṇ*—I, Personal pronoun.

نے *ne*—Postposition of agent case.

Maiṇ ne— I (acting as agent) (*see* page 64).

آج *āj*—To-day.

فجرکو *fajr ko*—At morning time.

اوس کو *us ko*—Dative case, Dem. pron. *woh*.

کتاب *kitāb* (*f.*)—Book. (*us kitāb ko*).

پڑھا *parhā*—Read. 3rd pers. sing. past tense, from *parhnā* (*see* p. 65).

جو *jo*—Relative pronoun (*see* page 51).

مجھکو *mujhko*—To me.

دی تھی *dī thī*—Gave; agreeing with *kitāb* (*see* p. 65).

کل *kal*—To-morrow.

انشاالله *Inshā Allāh*—If God will.

گھر *ghar*—House (here idiomatically for *ghar ko*).
جاؤنگا *jā'ūṇgā*—I will go. Future from *jānā*.
میرا *merā*—My.
یہاں سے *yahāṇ se*—From here.
بہت دور *bahut dūr*—Very far.
نہیں ہے *ṇahīṇ hai*—Is not.
تھوڑی دور *thoṛī dūr*—A short distance (*Lit.* little far).
باپ *bāp*—Father.
ابھی تک *abhī tak*—Up to the present.
جیتا ہے *jītā hai*—Is living.
تو *to*—Enclitic particle not translated, conveying the idea that though his father is alive he is very old, and cannot live long.
مگر *magar*—But.
بڈھا *buḍḍhā*—Old, an old man. (Fem. *buṛhiyā*).
ہوگیا ہے *Hogayā hai*—He has become. (*Hojānā*, to become).
دو *do*—Two.
اور *aur*—Other (also means 'and').
بھائی *bhā'ī*—Brother (Plural unchanged, *see* p. 27).
ایک *ek*—One.
مجھسے *mujhse*—Than me (*see* p. 35).
بڑا *baṛā*—Big: *here* "older."
چھوٹا *chhoṭā*—Small: *here* "younger."
دونوں *donoṇ*—Both (of them).
کھیتی *khetī*—Agriculture, fieldwork. *khet*=a field.
لیکن *lekin*—But.
کرنا *karnā*—To do, to make, to engage in.
پسند کرنا *pasand karnā*—To like, to approve of.
کیا *kiyā*—Past part. of *karnā*.
سرکاری *sarkārī*—Relating to *sarkār*, Government.
فوج میں *fauj meṇ*—In the army.

نوکري *naukarī*—Service.

دلوائي *dilwā'ī*—Obtained. *Lit.* caused to be given.

Dilwānā—Double causal of *denā*, to give.

Dilānā—Causal, to cause someone else to give; *dilwānā*, double causal, to obtain a gift through the influence of a third person. (*See* p. 69.)

میں کرتا ہوں *maiṇ kartā hūṇ*—I am doing (*here* with *pasandh* I like).

کیونکہ *kyūṇke*—Because.

بہت اچھا *bahut achchhā*—Very good.

جو کوی *jo ko'ī*—Whoever (*see* page 53).

اپنا کام *apnā kām*—His (own) work (*see* page 49).

اچھي طرح *āchhchī ṭarāḥ*—(*se* understood). In a good way, well.

کریگا *karegā*—3rd. pers. sing. fut. of *karnā*. He shall do.

ترقي *taraqqī*—(*f.*) Promotion.

اُمید *umīd* (*f.*)—Hope.

ہوسکتي ہے *ho saktī hai*—Can be (*see* Potentials, p. 70).

ابھي *abhī*—At present.

سپاھي *sipāhī*—Soldier, sepoy.

تین چار *tīn chār*—Three or four; *obs.* idiom, Three four.

برس بعد *baràs ba'd*—After years (*ke* understood after *baras*).

شاید *shāyad*—It may be, perhaps.

نائک *nā'ik*—A naik—corporal.

اگر *agar*—If.

نصیب *naṣīb* (*m.*)—Fortune, destiny.

یاري کرنا *yārī karnā*—To befriend, assist.

یہ *yih*—Demonstrative pronoun. This.

چھاوني *chhāonī* (*f.*)—Cantonment, station for troops.

آب و ہوا *āb o hawā* (*f.*)—Climate.

موافق *muwāfiq*—Suitable, agreeable.

کھانا *khānā*—To eat.

پینا *pīnā*—To drink.
چیز *chīz* (*f.*)—Thing. *Khāne kī chīzeṇ*—Eatables.
سستا - ی *Sastā* (*ī. f.*)—Cheap.
پانی *pānī* (*m.*)—Water.
بازار میں *bāzār meṇ*—In the bāzar.
جوکچھ چاہو *jo kuchh chāho*—Whatever you wish.
مل سکتا ہے *mil saktā hai*—Can be obtained.
آلو *ālū* (*m.*)—Potato-es.
گاجر *gājar* (*m.*)—Carrot-s.
شلغم *shalgham* (*m.*)—Turnip-s.
کوبی *kobī* (*m.*)—Cabbage-s.
مٹر *maṭar* (*m.*)—Pea-s.
دال *dāl* (*m.*)—Pulse. Split peas.
چانول *chāṇwal* (*m. pl.*)—Rice.
گیہون *gehūṇ* (*m.*)—Wheat.
آٹا *āṭā* (*m.*)—Flour.
نمک *nimak*. (*m.*)—Salt.
وغیرہ *waghaira*—Etcetera.
سب کچھ *sab kuchh*—Everything.
میسر *muyassar*—Obtainable.
آتا ہے *ātā hai*—Comes (*Ānā*, to come).
ہان *hāṇ*—Yes. As we say, "Well," "At least."
بکری کا گوشت *bakrī kā gosht*—Goat's flesh.
کسی قدر *kisī qadr*—To some extent.
مہنگا ہے *mahaṇgā hai*—Is dear; "Is rather dear."
گائے کا دودہ *gā'e kā dūdh*—Cow's milk.
روپے کا *rūpaye kā*—For the rupee.
چھ سیر *chha ser*—Six seers.
ملتا ہے *miltā hai*—Is to be had. (*Observe this construction carefully.*)
بھینس *bhaiṇs* (*f.*)—Milch buffalo. Male is *bhaiṇsā*.

سات *sāt*—Seven.

مرغی *murghī*—Hen.

انڈا *aṇḍā* (*m.*)—Egg. Pl. انڈے *aṇḍe*.

پیسے پیسے *paise paise*—At one pice each (p. 41).

ہاتھ آنا *hāth ānā*—To come to hand.

مچھلی *machhlī* (*f.*)—Fish, a fish (*pl. machhliyāṇ*).

آجکل *ājkal*—Nowadays.

کم *Kam*—Less, in scarcity.

برسات *barsāt*—Rain.

موسم *mausim*—Season; "monsoon."

افراط سے *ifrāṭ se*—In abundance.

ندی *naddī* (*f.*)—River.

نزدیک *nazdīk*—Near.

مچھوا *machhuā*—Fisherman.

(*machhwe log*—fisherfolk.)

لوگ *lōg*—People.

برابر *barābar*—Regularly, always.

جال *jāl* (*m.*)—net, nets.

ڈالا کرتے ہیں *ḍālā karte haiṇ*—Habitually cast (*see* p. 70).

کثرت سے *kaṣrat se*—In abundance.

بیچنے کے لئے *bechne ke līye*—For the purpose of selling.

لاتے ہیں *lāte haiṇ*—They bring (*lānā*).

بندوق *bandūq* (*f.*)—A shot gun, gun.

شکار *shikār* (*m.*)—Sport.

بھی *bhī*—Also.

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پاس کے ایک جنگل مین *pās ke ek jangal meṇ*—In a neighbouring jungle.

تیتر *tītar*—Partridge.

بٹیر *baṭer*—Quail.

کبوتر *kabūtar*—Pigeon.

هریل *haryal*—Green pigeon.

اپنے اپنے وقت پر *apne apne waqt par*—Each in their own season, (p. 49).

خرگوش *khargoṡh*—hare (*Lit.* ass-eared).

هرن *hiran*—Black buck.

چیتل *chītal*—Chital, spotted deer.

پائے جاتے هین *pā'e jāte haiṇ*—Are met with.

پلٹن *palṭan* (*f.*)—Battalion, regiment.

صاحب لوگ *ṣāḥib log*—Officers, gentlemen.

اکثر *akṡar*—Often, frequently, generally.

کھیلنا *khelnā*—To play: *shikār khelnā* is the idiom.

کبھی کبھی *kabhī kabhī*—Sometimes.

اجازت *ijāzat* (*f.*)—permission.

مل جاتی هے *mil jātī hai*—Is obtained.

شرط *shart* (*f.*)—Condition, proviso.

چال چلن *chāl chalan* (*m.*)—Conduct.

هرطرحسے *har ṭaraḥ se*—In every way.

هفته *hafta*—Week (Persian, *haft*=seven).

دوبار *do bār*—Twice. *bār* (*f.*) time.

پیر *pīr*—Monday. (p. 81). (*pīr ko*=on Monday).

جمعرات *jumaʻrāt*—Friday.

کشتی لڑنا *kushtī laṛnā*—To wrestle. *Laṛna*=to fight.

اُس کے واسطے *us ke wāsṭe*—For that purpose.

لاین *lāin* (*f.*)—Lines (English word adopted).

ایک جگه *ek jagah* (*f.*)—A place.

مقرر *muqarrar*—Fixed, allotted, set apart.

همارى زبان مین *hamārī zabān meṇ*—In our language.

اکھاڑا *ākhāṛa*—A wrestling ground, palæstra.

کہتے هین *kahte haiṇ*—They call (it).

ورزش *warzish*—Exercise.

آدمی *ādmī*—A man.

تندرست *tandurust*—Strong-bodied, healthy.
جلد *jald*—quickly.
ہضم ہونا *haẓam honā*—To be digested.
رات کو *rāt ko*—At night.
نیند آتی ہے *nīnd ātī hai*—Sleep comes.
خوب *khūb*—Well.
کمپنی *kampanī*—Company. (English).
جوان *jawān*—Young man; young soldier.
بڑا پہلوان *baṛā pahlwān*—A great athlete.
میری ہی *merī hi*—My very own (*hī*. emphatic).
رہنے والا *rahne wālā*—Dweller.
بھرتی ہونا *bhartī honā*—To be enlisted.
سے پہلے *se pahle*—Before (*obs.* postposition *se*).
کئی بار *ka'ī bār*—Several times.
لاہور *Lāhor*—Lahore (in the Punjab).
امرتسر *Amritsar*—Amritsar (Punjab).
دنگل *dangal* (*m.*)—An arena, wrestling meeting.
نامی *nāmī*—famous.

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کشتیاں دلانا *kushtiyāṇ dilānā*—To overcome in wrestling.
ایک دفعہ *ekdaf'a* (*f.*)—Once; one time.
جیتنے پر *jītne par*—Upon (his) winning (*see* p. 72).
ایک ہزار *ek hazār*—One thousand.
دوشالہ *doshāla* (*m.*)—A shawl.
انعام *in'ām* (*m.*)—Reward, prize.
ہر کوئی *har ko'ī*—Every one.
بتانا *batāna*—To mention, point out.
ضرور *ẓarūr*—Necessary.
بھر جانا *bhar jānā*—To fill up, become full.
ہر روز *har rōz*—Every day.
صبح کو *ṣubḥ ko*—At morning time.

تیرنا *tairnā*—To swim.
مشق *mashq* (*f.*)—Practice, exercise.
آپس میں *āpas meṇ*—Among ourselves.
بازی لگانا *bāzī lagānā*—To lay a wager.
ہنر *hunar* (*m.*)—Art, accomplishment.
بعض وقت *ba'ẓ waqt*—Sometimes.
انسان *insān*—Human being.
کام انا *kām ānā*—To be useful.
واقعہ *wāq'ia* (*m.*)—Event, occurrence.
الہ آباد *Ilahābād*—Allahabad.
قلعہ *qil'a* (*m.*)—Fort.
نیچے کے *ke nīche*—Below.
میں اپنے *maiṇ apne*—See p. 49 on use of *apnā*.
دوست *dost* (*m.*)—Friend.
ساتھ کے *ke sāth*—With.
سیر *sair* (*f.*)—A walk, promenade.
کی غرض سے *kī gharaẓ se*—With the object of.
کشتی *kishtī* (*f.*)—A boat.
سوار ہونا *sawār honā* (*par*)—To embark on, ride on.
کوئی ایک میل *ko'ī ek mīl*—About one mile. N.B.—*ko'ī*.
گئے ہونگے *ga'e hoṇge*—May have gone (*see* p. 62, footnote).
ہوا کا جھونکا *hawā kā jhoṇkā*—A gust of wind.
چر *char*—A sandbank, "char."
ٹھوکر کھاکر *ṭhokar khākar*—Having struck.
اُلٹ گئی *ulaṭ ga'ī*—Upset.
میں تیرنا نہ جانتا تھا *maiṇ tairnā na jāntā thā*—I did not know (how) to swim.
میرا ایک دوست *merā ek dost*—One of my friends.
اللہ داد *Allāh Dād*—A name ("God given").
فن *fann* (*m.*)—Art.
استاد *ustād*—A master, a past-master.

فوراً *fauran*—Instantly.
سرکے بال *sar ke bāl*—Hair of the head.
پکڑنا *pakaṛnā*—to seize.
گھسیٹتا ہوا *ghasīṭtā hūā*—Pulling (me) along, Progressive participle (*see* page 54).
کنارہ *kināra*—Bank, shore, margin.

257.

لے آنا *le āna*—Having taken, to bring; to bring with one.
باقی *bāqī*—Remaining.
تینوں میں سے *tīnoṇ meṇ se*—Of all the three (p. 42).
بیچارہ *bechāra*—Helpless, unfortunate.
ڈوب جانا *ḍūb jānā*—To be drowned.
بہزار خرابی *bahazār kharābī*—With the utmost difficulty. *lit.*—with a thousand mishaps.
ڈبکیاں کھانا *ḍubkīyāṇ khānā*—To get a ducking.
خشکی پر *khushki par*—On dry ground.
جا نکلنا *jā nikalnā*—To get out (Intensive, *see* p. 69.)
افسوس *afsos!*—Pity! alas!
لاش *lāsh* (*f.*)—Corpse, body.
پتا *patā* (*m.*)—Trace, clue.
چلو *chalo!*—Come!
کریں *kareṇ*—Let us make.
چار بجے ہیں *chār baje haiṇ*—Four have struck. It is just four o'clock.
دھوپ *dhūp* (*f.*)—Sunshine.
گرمی *garmī* (*f.*)—Heat.
تمام *tamām*—All, the whole.
آس پاس *ās pās*—Neighbourhood.
بستی *bastī*—Village, collections of huts.

سودا *saudā* (*m.*)—Merchandise.
وہاں *wahāṇ*—There.
چہل پہل *chahal pahal* (*f.*)—Bustle, stir.
حلوائی *ḥalwā'ī*—Sweet-seller.
دکان *dukān* (*f.*)—Shop (pl. *dukāneṇ.*)
خاص کرکے *khāṣṣ karke*—Especially.
دیکھنا *dekhnā*—To see.
کے قابل *ke qābil*—Worthy of, *i.e.*, worth seeing.
سُرخ *surkh*—Red.
سبز *sabz*—Green; *surkh o sabz*, red and green.
مٹھائی *miṭhā'ī*—Sweetmeat.
تلے اوپر *tale ūpar*—One above the other.
چُننا *chunnā*—To arrange.
پھول *phūl*—Flowers.
بوٹے *būṭe*—Plants.
عجب عجب قسم کی *'ajab 'ajab qism kī*—Of very strange kinds.
شکلیں *shakleṇ* (*f.*)—Shapes, pl. of *shakl*.
بنتی ہیں *bantī haiṇ*—Are made (*bannā*).
بچے *bachche*—Children.
جُھنڈ کے جُھنڈ *jhuṇḍ he jhuṇḍ*—In crowds.
چٹکارے بھرتے *chaṭkāre bharte*—Licking their lips.
ٹوٹتے ہیں *ṭūṭte haiṇ*—Are besieging.
شوق *shauq* (*m.*)—Desire, fancy.
کے موافق *ke muwāfiq*—In accordance with.
سودا لیکر *saudā lekar*—Having made their purchases.
اچھلتے کودتے *uchhalte kūdte*—Skipping and jumping.
واپس جانا *wāpas jānā*—To go back.
ایک طرف *ek ṭaraf*—On one side.
کسیرا *kaserā*—A brass worker.

تانبا *tāmbā*—Copper.
پیتل *pītal*—Brass.
برتن *bartan* (*m.*)—Vessel, vessels.
قرینے سے *qarīne se*—In rows. In order.
سجے ہوئے *saje hū'e*—Arranged (*Sajānā*, to arrange).
جگمگا رہے ہیں *jagmagā rahe hain*—Are glittering (p. 70).
تو دوسری طرف *to dūsrī ṭaraf*—While on the other side.

258.

سنار *sunār*—Goldsmith.
طرح طرح کے *ṭaraḥ ṭaraḥ ke*—Of various kinds.
سونے کے *sone ke*—Of gold.
چاندی کے *chāṇdī ke*—Of silver.
گہنے *gahne*—Ornaments.
راہگیر *rāhgīr*—Wayfarer, passer-by.
آنکھ *āṇkh* (*f.*)—Eye
چکا چوندھ کرنا *chakā chaundh karnā*—To dazzle.
کر رہا ہے *kar rahā hai*—(*See* Continuatives, p. 70).
حقہ *ḥuqqa*—A hookah.
بغل میں *baghal meṇ*—At (his) side.
رکھنا *rakhnā*—To place.
ایک کش *ek kash*—A "pull," a whiff.
لینا *lenā*—To take (*also* Intens., *le lenā*).
پھر *phir*—Again; then.
کام میں لگ جانا *kām meṇ lag jānā*—To busy himself.
شام *shām*—Evening.
ڈاک گاڑی *ḍāk gāṛī*—Mail train.
آگرہ *Āgra*—(The city of) Agra.
کی طرف *kī ṭaraf*—In the direction of.
ہونا چاہئے *honā chāhīye*—It is necessary to be, we must.

روانہ ہونا *rawāna honā*—To set out; to start.
پرانا *purānā*—Old.
سچّا *sachchā*—Sincere, true.
بیٹا *beṭā*—Son.
شادی *shādī*—Marriage.
اگلے ہفتے میں *agle hafte meṇ*—Next week.
ہونیوالی ہے *hone wālī hai*—Is to take place.
شریک ہونا *sharīk honā*—To take part in.
بلانا *bulānā*—To summon, invite.
نو بجے شب کو *nau baje shab ko*—At 9 o'clock at night.
ساڑھے گیارہ بجے *sāṛhe gyārah baje*—Half-past eleven.
پہنچنا *pahuṇchnā*—To arrive.
خوبصورت *khūbṣūrat*—Beautiful.
آباد *ābād*—Populous.
شہر *shahr*—City.
جمنا *Jamnā*—(The river) Jumna.
پچھم *pachchhim*—West, western.
واقع ہے *wāqi' hai*—Is situated.
اکبر شاہ *Akbar Shāh*—The Emperor Akbar.
کے زمانے میں *ke zamāne meṇ*—In the time of.
کے پہلے *ke pahle*—Before.
لودی پادشاہوں کا *Lodī pādshāhoṇ kā*—Of the Lodi kings.
دارالسلطنت *dārus-salṭanat*—Capital city.
اُن دنو *un dinoṇ*—In those days (*obs.* idiom).
آبادی *ābādī*—Populated portion.
پورب *pūrab*—East, eastern.
بہت سی *bahut sī*—Very many.

259.

عمارتیں *'imārateṇ*—Buildings.
بنی ہوئی *banī hu'ī*—Built.

لب دریا *lab-i-daryā*—On the bank of the river.
تاج محل *Tāj Maḥal*—The Taj Mahal or "Crown" Palace.
دنیا *dunyā* (*f.*)—The world.
عجائبات *'ajā'ibāt* (*m.*)—Wonders.
شمار کیاجانا *shumār kīyā jānā*—To be reckoned.
بانی *bānī*—Builder.
سنہ *sana*—Year.
۱۶۲۸ع 1628 *Īsavī*—1628 of the Christian Era.
تخت پر بیٹھا *takht par baithā*—Sat on the throne, reigned.
حرم *ḥaram*—Wife (a term of respect).
ممتاز محل *Mumtāz Maḥall*—His wife's name.
یادگار *yādgār* (*f.*)—Memorial.
بنوانا *banwānā*—To cause to be built.
سنگ مرمر *sangi marmar*—Marble.
عالی شان *'ālī shān*—Magnificent.
چاروں طرف *chārom ṭaraf*—All four sides.
خوشنما *khushnumā*—Elegant, beautiful.
باغ *bāgh* (*m.*)—Garden.
موڑ *moṛ*—Bend.
ریلوے اسٹیشن *relwe isteshan*—Railway station.
کے قریب ہی *ke qarīb hī*—Quite close to.
دیوان خاص *Dīwān i Khāṣṣ*—The special hall of audience.
دیوان عام *Dīwān 'Āmm*—The public hall of audience.
موتی مسجد *Motī Masjid*—The Pearl Mosque.
مشہور *mashhūr*—Well-known, famous.





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